

CIVICS



CHAPTER 1

INDUSTRY

INDUSTRIAL PRODUCTION

In India, the total number of people working in industries is less than the total number of people working in agriculture. Out of every 100 people, about 65 work in agriculture and only 10 work in industry. 25 persons out of every hundred do other kinds of work – such as driving trucks, trading, curing the sick, teaching and so on.

- *Identify in the list given below those things which are not grown in fields but which are made from other things:*

wheat, shoes, pots, coriander, jowar, sugar, apples, cycles, sugarcane, mangoes, clothes, spectacles, chairs, motor cars, oil, plough, frying pan, potatoes, baskets, onions.

People make many things, which are not grown on fields. Just as growing crops is agricultural work, making or manufacturing things is industrial work. The things made in industries are called industrial products and the process of making these things is called industrial production.

The items you identified in the list above are all industrial products.

There are various ways in which the work of producing goods – manufacturing – is organised. Some are produced at home and others in factories. Some need small tools and others need huge machines and chemicals.

- *Make a new list of industrial products. Include as many products as you can in this new list.*

RAW MATERIAL

The material that is used to make something else is called raw material. The thing that gets made is called the finished product. For example, cloth is made from cotton yarn – thus, cotton yarn is the raw material of cloth, and cloth is the finished product. Cotton in turn is the raw material for manufacturing (spinning) yarn i.e. cotton thread. Cloth in turn is the raw material for dress, which in this case is the finished product. To take the example of paper, which is made from wood, wood is the raw material and paper is the finished product.

There could be more than one raw material for some finished products such as cycles, motor cars, etc.

- *List the raw materials of each industrial product you identified earlier in the following table:*

Finished Product	Raw Material
<i>Cloth</i>	<i>Cotton yarn</i>
*****	*****

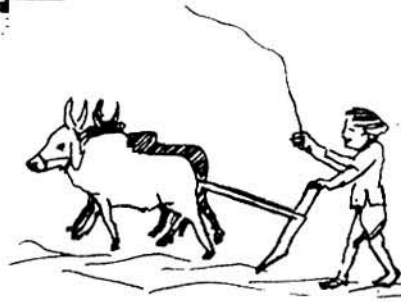
- *See the pictures given on the next page. Which of these pictures depict people doing manufacturing work? What are they making?*

Things are produced in different ways in different industries. But the main aim of all industries is to make goods to sell, regardless of whether these are produced in someone's house or in a factory. Making things for your personal or domestic use is however not called industrial production.

PRODUCING GOODS FOR SALE IN A MARKET

How the goods produced are to be sold or marketed is also an important aspect of industrial production.

Hence the process of industrial production of goods is composed of three important elements a) organisation and purchase of raw materials b) the process of manufacturing c) the process of marketing. The various ways in which this work is organised and carried out and how this affects the life of people, would be discussed in the chapters that follow.



THE BRASS-SMITH: AN ARTISAN

In this chapter we will see how the brass-smiths, or *kaseras* as they are called in Hindi, manufacture utensils from brass sheets. We shall go to the *kasera mohalla* to meet some of the artisans.

As we approach the street in the evening, the sound of *thak-thak-thak* can be heard even from a distance. The sound makes it difficult to even hear what someone is saying. But what makes this sound? There are about 8 houses of brass-smiths in the street and they are hammering away at brass-sheets with iron and wooden hammers. This is what is making the *thak-thak* sound.

Bansilal's Family Makes Utensils

Bansilal lives with his family in the kasera mohalla. They make many kinds of pots and pans - such as the batloi (brass pot) used for

storing water, the kuda to measure foodgrain, the tapela to cook food in, etc. His brother, Mannulal, and two sons Rameshwar and Arjun, also work with him.

Work begins early at about 6.30 AM in the front portion of the house. With balla, balli, mogri, loni and many other small tools, they sit down. A metal ring, about a foot in diameter stays fixed on the floor where they work - this is the kathelna. Some big and small iron rods have also been fixed on the floor. The utensils are held on these for hammering. Besides, there are two fire-places where the job of welding or joining two parts of brass together is done.

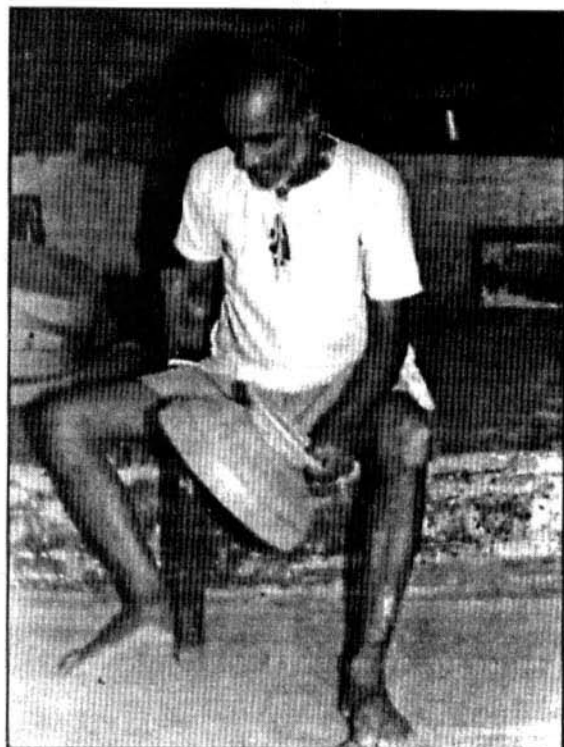
Today, they are working on a batloi which is made of three parts - the bottom, the middle and the mouth. If you have a batloi at home, look carefully to see where the three parts are joined to each other.

Rameshwar and Arjun are preparing the bottom part by hammering the brass sheet. This sheet of brass has been machine-pressed. Mannulal and Bansilal are hammering another round sheet of brass to prepare the middle part.

Together they make about 8 to 10 bottom and middle pieces of the batlois in a day. Into the middle piece, a hole is made to fix the mouth in. Look at the batloi mouth carefully. Has it also been hammered out of a brass sheet? No! The batloi mouths are not made by brass-smiths such as Bansilal. They are made by melting brass, which is poured into moulds and allowed to cool to the shape of the mould. This is called casting. The work of casting is done by only one family in the mohalla.

The next day, the three pieces of the batlois were to be welded together. Thus, early in the morning, two fires were lit in the

Fig. 1 A brass-smith at his workplace



workplace. On one fire, Bansilal and Mannulal welded the mouth to the hole that had been cut in the middle piece. They would hand over the welded piece to Rameshwar and Arjun, who were sitting at the other fire. These two would join the middle and the bottom pieces together.

After the three parts of the batloi had been joined, it had to be polished. For this it is first fixed on a lathe and rotated. As the utensil rotates the artisan scrapes it. The batloi starts shining in a moment.

Whether it is the task of giving a shape to the brass sheets, joining them or giving them a shine - all the operations are done by Bansilal's family. Once they begin work at 6.30 AM in the morning they get hardly any respite until it is 8 or 9 o'clock at night. In between they stop work only for lunch for an hour or two, at around noon, or for a little while in the evening, for snacks. They say that the four of them together are able to make goods weighing 40 kilos in two days time. This is equal to 10 batlois as one batloi weighs about 4 to 5 kilos.



Fig. 2 Welding the mouth to a batloi

Instead, he exchanged some old brass vessels for the new ones and gave some extra money.

First, all the goods were weighed - the batlois separately, the tapelas separately and the lotas separately. Whatever was the weight of brass in the new utensils, the trader gave to Mannulal an equal weight of old brass.

Are you wondering how the trader had so much old brass with him?

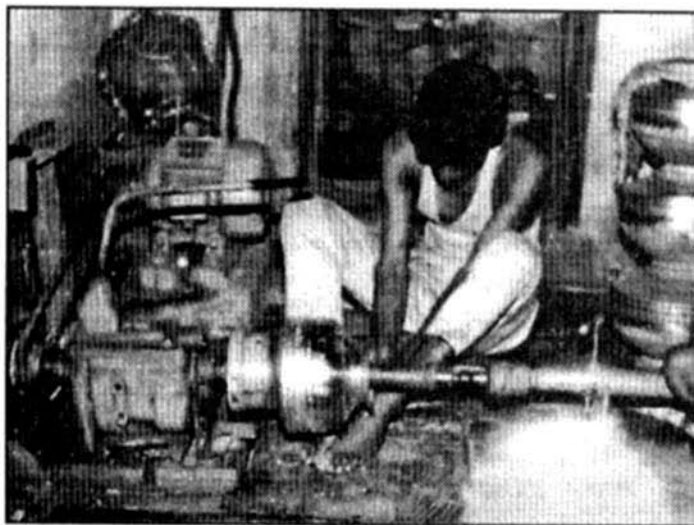
Well, he gets it from people who come to buy new utensils from his shop. They give the trader their old, worn out utensils. The trader, in return, gives them new utensils of a slightly lesser weight, and charges some money as manufacturing charges. You may have noticed that the trader did not just give Mannulal old brass but also gave him some money as making-charges.

- Describe the three parts of a batloi and how they are made.
- Correct the false statements -
- The brass-smith works at home.
- Bansilal employs labourers to work for him.
- Bansilal gets tools on loan from a trader.
- Bansilal's family depends on another family for making one part of the batloi - which part is it?
- Discuss with your teacher the difference between 'hammering into shape' and 'casting'.

Mannulal Sells the Utensils

A number of utensils were ready in eight days. Mannulal took these to the trader in the town to sell. The trader did not pay cash for all the utensils brought by Mannulal.

Fig. 3 Polishing a vessel on a lathe



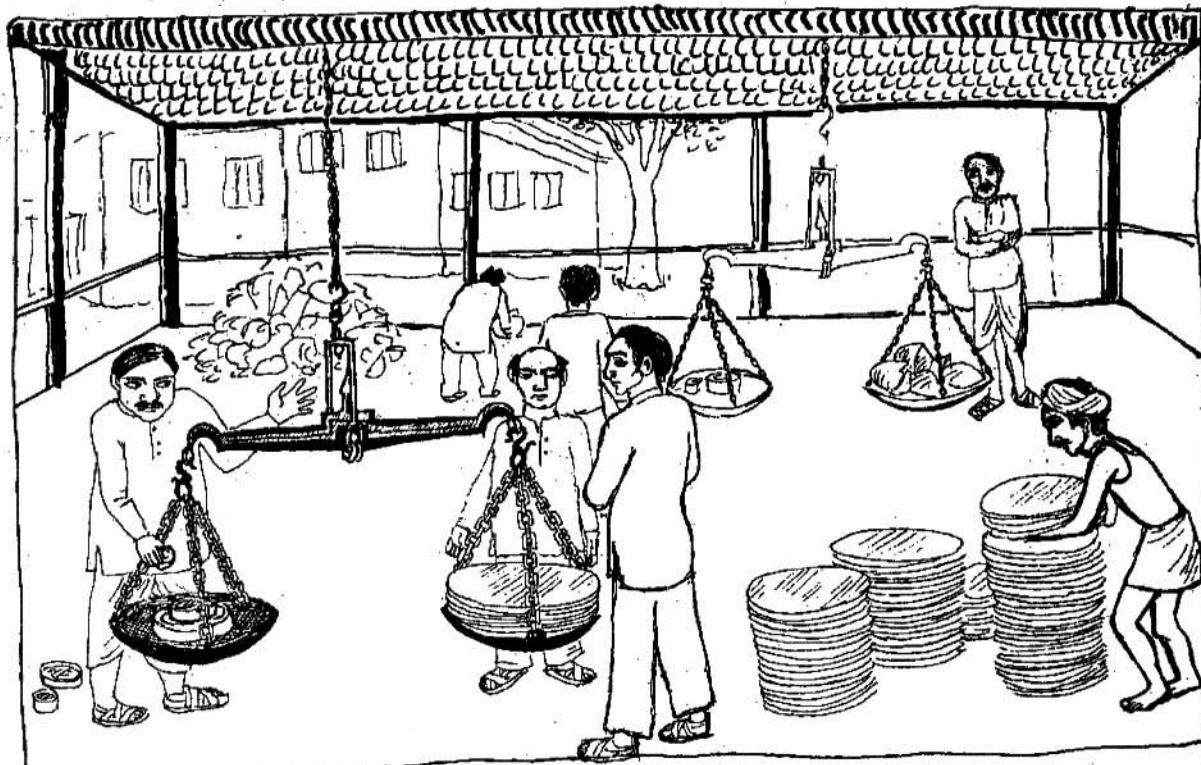


Fig. 4 The brass-smith at the factory

- *If there is a shop selling brass utensils in your place, go and find out how new brass utensils are sold in exchange for old brass utensils, or ask people at home about it.*
- *The trader had weighed everything separately. What do you think could be the reason for doing this?*
- *How does a trader acquire old brass?*
- *How does a brass-smith acquire old brass?*
- *What do you think the brass-smith will do with the old brass?*

Munnul Buys New Brass Sheets

Mannul took the old brass from the trader and went to a factory in a truck. He got off at the factory and paid Rs 50 to the truck-driver. There are many factories that manufacture circular brass sheets and also press them to make the bottom parts of the batlois. These factories also accept old brass in return for the goods they manufacture.

In one of the factory-sheds, one can see the weighing of old brass that is brought by brass-smiths from far-off places. Whatever

be the weight of the old brass they bring, an equivalent weight of new brass is given to them in exchange. The brass sheets are available in varying thicknesses. The brass-smiths select the thickness they need and get the sheets weighed. Besides the old brass of equal weight, the brass-smiths also give to the factory some manufacturing charges.

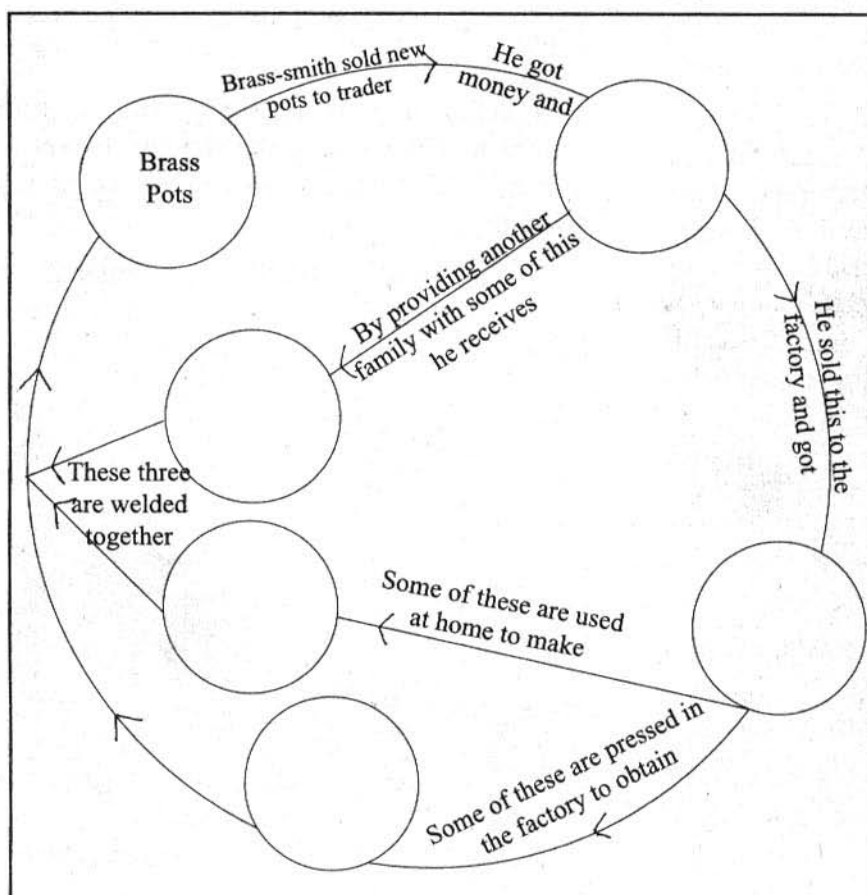
Munnul bought 54 kilos of new brass sheets of various sizes, and paid Rs. 810 as their making charges. He loaded the sheets on a truck and returned home.

Mannul had a few kilos of old brass remaining with him. He gave this to Chhagan the brass-smith who casts mouths for the batlois. Chhagan and his brother do only the special job of casting and live near Bansilal's house. They do not make batlois or tapelas like other brass-smiths. Mannul paid Chhagan some money as making-charges and collected the batloi-mouths from him.

Thus finally, all the materials required for making utensils were once again collected at home - new brass sheets, batloi bottoms and mouths. Now, Bansilal's family would continue to keep the cycle of production going. We also find that at every stage old brass is exchanged for new and some extra manufacturing charge is paid.

- The production-cycle of the brass-smith is described in the flow diagram that follows. The diagram has five blank circles. Study the production-cycle shown in the diagram and fill in the blank circles.
- Study the diagram carefully and answer the following questions
 - who manufactures the mouth of the brass pot from old utensils?
 - What does the brass-smith procure from the factory?
 - What does the brass-smith do with the brass sheets?
 - Which are the parts welded together to make pots?

Production Cycle of Brass pots (Batlois)



please make arrows

INCOME AND EXPENDITURE

You observed that four persons worked as brass-smiths in Bansilal's family. The utensils which Mannulal had taken to sell, were made by them in 8 days. With the money received from the sale of these utensils, Bansilal and Mannulal meet the expenses of the 12 persons in their household. Sometimes they are also able to make some small savings.

The earnings of the family are, however, not very stable. They are not always able to sell all the goods they make. Sometimes the trader buys up goods weighing 100 kilos in just one week, whereas sometimes only 200 kilos of utensils are sold in an entire month! These ups and downs are often related to agriculture. When the crops are good the business of the brass-smiths is also good. When crops fail, then business is slow. Likewise the brass-smiths' business increases in the season of marriages and festivals and also after the harvest.

- Why does this happen? Can you think of any explanation?
- Can you list the months in which the brass-smiths' business booms and the months when it is slow? Discuss this amongst yourselves.

This is the life of a brass-smith. He works and manufactures the vessels at his own home. He has all the tools required and is a skilled person. He plans and organises the purchase of the raw materials required. He also has to take the risk of independently deciding how much he would produce and how he would sell his goods.

Declining Number of Brass-smiths

There was a discussion in the kasera mohalla. People were saying, "Some 50-60 years ago there were almost 100 households doing brass work. The sound of *thak-thak-thak* resounded upto the sky, all through the night. But these days, work ends in the evening itself. Only 7-8 households still practice the profession. The others have given up this work."

Why has this happened? It is partly due to the effect of the stainless steel and aluminium utensils that now have a greater demand. Stainless steel utensils are cheaper. They are also easy to clean. It is laborious to wash the brass utensils and they have to be periodically tin plated. That is why many people, especially in the urban areas, have started using stainless steel utensils. Since the demand for brass utensils is going down the brass-smiths are shifting to other occupations. They are trying to take up other jobs that require less physical labour and provide more earning. Many have started shops to sell cloth or utensils. Many who are educated are now in government service or with private firms.

However, many people in the villages continue to use brass utensils because they can save money by exchanging old brass lying at home for new utensils. Old steel utensils cannot be exchanged for new ones because they cannot be melted easily to make new ones. Thus this is one reason why the demand for brass utensils has not finished altogether.

- *If people in your family go to the market to buy utensils would they buy brass utensils? Raise the question at home and write down the explanation.*
- *Think of some other occupations which are being given up by people in favour of other jobs and the reasons behind such changes. Discuss your observations in the class.*

ARTISANS

We called the brass-smith an artisan. This is because, as we saw, they are skilled people and produce goods that require their special skills and training. Secondly, they are also self-employed. They work from their homes, own their tools, get their own raw material, produce goods by using their own labour and the labour of their families. Besides, the most important factor is that they are free to sell their goods and keep all the earnings with themselves. If the earnings are low, they bear the loss.

Other Examples of Artisans

The potter is also an artisan. He brings clay from the riverside, filters it and kneads it. When the clay is ready in a couple of days, it is placed on the wheel and rotated. As the clay rotates the potter uses his special skills to make a variety of vessels. He also strokes it with wooden hammers to give it shape. He dries the pots and then bakes them. The oven is also made by him, and it is he who gets the wood for firing the oven.

After the pots are ready he goes from village to village or to the nearby market to sell them. In summers his work increases and so do the sales.

You would agree that the potter is an artisan. Other artisans are weavers, dyers, basket-makers, leather-workers, etc.



Fig. 5 A potter

- ***Keep in mind the following points and describe the work of any one artisan-
What is manufactured and how?
Where is the work done and by whom?
Who owns the equipment and tools?
Who organises the purchase of raw materials and the sale of final products and how is it done?***

Artisanal Production

The artisan's work has some special features. Firstly he works from his own home. He is the owner of his tools and also decides his working hours. No one else determines the time at which he should begin or end his work every day. In contrast, a teacher, an officer or a bank-employee, certainly do not work from their homes. They have a separate place where they go to do their work. Similarly the workers and managers of a factory do their work in the factory.

- ***Can you identify which among these people do not determine their work-time on their own -
potter, basket-maker, government employee, teacher, factory worker, bank-manager***
- ***Who determines their work-time for them?***

The second special feature of an artisan is that the family works as a whole to produce the goods. The family members have traditional skills and normally they do not employ outside labour.

The third special feature of an artisan's work is that he is normally an independent person. He buys the raw material himself and he also sells the goods himself. He either sells them to the buyers directly or to a trader who then sells it to the consumers. Thus he keeps the entire profit and he also bears the entire loss when it is there.

Compare this situation with that of a worker who works for a businessman in a factory. He does not organise the purchase of the raw material or the marketing of the goods he makes. He only gets the fixed wages for putting in skill and labour in making the goods.

For example, many brass-smiths today are unable to work as independent craftsmen or artisans. They make utensils whenever they get an order from the trader. The trader usually supplies old brass to them for producing new vessels.

We have tried to understand the way in which work is organised by artisans. We will now study the other systems of industrial production.

EXERCISE

1. Arrange the following statements in the right sequence to explain the making of the batloi -
 - a. Welding of the bottom part of the batloi to the middle part
 - b. Shaping the bottom part
 - c. Shaping the middle part
 - d. Polishing
 - e. Fixing the mouth and welding it
2. What do brass-smiths like Bansilal and Mannulal do with the things they make?
3. What is the raw material used by the brass-smiths? How do they procure the raw material?
4. What do brass-smiths get in exchange for their goods?
5. Name some tools used by brass-smiths and also draw their pictures in your notebook.
6. Where and when do brass-smiths work?

7. Make a list of the jobs for which the brass-smith is dependent on someone else.
8. How does the trader acquire old brass and what does he do with it?
9. Fill in the following table about the following artisans –

Artisan	Product	Raw-material	Sources of raw-material	Sale of product	Work by family members	Place of work
Potter (<i>kumhar</i>)						
Basket-weaver (<i>basodh</i>)						
Blacksmith (<i>lohar</i>)						

10. You studied the work of a potter on page 106. Use the description to make a diagram showing the process by which the potter makes earthen pots.
11. Why is the trade of the brass-smiths declining over time?
12. Make a list of the people you know who produce goods at home? Can you identify the special features of the artisans in all of them? What differences do you find? Discuss with your teacher.



Fig. 6 Brass-smith at the utensil shop

CONTRACT SYSTEM IN BEEDI INDUSTRY

We will now study about a very different system of making things. This is the contract system. You will realise how different it is from the way in which artisans organise their work to manufacture things.

What differences are you likely to find between the two systems of organising industrial work? Discuss amongst yourselves.

We shall study the contract system through the example of the manufacture of beedis. The contract system is widely used in the beedi industry. If any of you have any knowledge about this industry, share it with the others in the class.

Sameena Gets Paid

There is a crowd of people at the house of Saddu Miyan, the contractor. They are all beedi makers. They have come to deposit the beedis they have rolled and to collect bundles of tendu leaves, tobacco and thread. They will take these materials home to roll more beedis.

There are many families who make beedis. But only one person from each family has an account with Saddu Miyan. The beedis made by all members of the family are entered into this account. Though they come every day to deposit the beedis they have made, they are paid only once in a week. At the end of each week, Saddu Miyan calculates the amount due to each family for the beedis entered in their accounts.

Sameena is also standing in the line. Sameena and her mother, Ameena Bi, roll beedis, so the family account is in Ameena Bi's name. But, today, Sameena has come to collect their money because her mother is sick. She is empty handed; she has no beedis to deposit.

When it is Sameena's turn to be paid, she gives her mother's card to Saddu Miyan. Noticing her empty hands, Saddu Miyan asks, "Don't you have any beedis today, child?"

Where's your mother?"

"She's ill," replies Sameena, "She's been in bed for the past four days. That's why we couldn't roll any beedis. But, please, give me this week's money. Amma has already deposited the beedis we rolled between the 3rd and 5th of this month."

Saddu Miyan checks Ameena Bi's account. He totals the number of beedis deposited. He then deducts a certain figure from this



Fig.1 Sameena and the contractor



Fig. 2 Sameena trimming leaves

amount to cover the poor quality beedis, which will be removed during sorting. The total comes to 2500 beedis. He pays Sameena at the rate of Rs 31 for every 1025 beedis that have been rolled.

"Your mother has leaves and tobacco for 800 beedis," Saddu Miyan tells Sameena. "Make those beedis quickly. Otherwise return the leaves and tobacco."

- **Can you calculate how much money Saddu Miyan gave to Sameena?**

By evening, Ameena Bi felt much better. So Sameena soaked some leaves for rolling beedis the next day. This is important, as dry leaves tend to crumble into pieces while rolling.

Sameena's father, too, rolled beedis. He could make over a thousand beedis in just 5 or 6 hours. Those days Sameena was a little child. Her mother and father worked. They

rolled over 1500 beedis each day. Three years ago, her father began coughing. He fell victim to asthma. He made less and less beedis each day. Soon there were traces of blood in his cough. The doctor told him that he had tuberculosis, a disease, which commonly afflicts those who roll beedis for a living. He tried various cures but nothing worked and he died two years ago.

Sameena Helps Her Family

The next day Sameena and her mother bring out the frame and begin trimming leaves for beedis with a pair of scissors. Working together, they trim 300 leaves in an hour. They put the trimmed leaves in a moistened sack. Sameena tells her mother to take a break and rest a while. She has her lunch, picks up her tray and settles down to roll beedis. On one side is the sack of moistened leaves. The tobacco is placed in the middle of the tray and a bunch of trimmed leaves from the sack is placed on one side. The spool of thread is fixed to a piece of stiff wire attached to the edge of the tray. The bamboo tray, frame, scissors, knife, all belong to Ameena Bi.

- **Identify the tools in figures 2 and 3.**
- **List the raw-materials required for making beedis.**
- **Who owns the tools required for rolling beedis?**

Sameena picks up a leaf, snips off its stalk with the scissors, puts a pinch of tobacco on it and then rolls the leaf into a tube. She has to be careful with the tobacco while spreading it evenly over the leaf - neither too densely, nor too sparsely.

She then ties the beedi with thread at its inhaling end. Then, flipping it over, she punches in the other end. She places the rolled beedi to one side of the tray. If a leaf gets torn or a beedi bends, she sets it aside. When 25 beedis are ready, she ties them in a bundle and places it on the floor. Her little fingers move swiftly. She stops every now and

then to attend to her mother. She manages to make about 50 beedis in an hour. She sings softly to herself to keep up her spirits while working-

*I lift a leaf
Fill it with tobacco
Roll it
Tie it at one end
Punch it at the other
Place it on the tray.
This little beedi
This match-like beedi
Is ready, is ready.
All these beedis
All our beedis.*

When the tobacco in the tray is finished, she takes more of it out of a nearby container. She must use the tobacco carefully. The contractor weighs out the tobacco for every 1000 beedis. If she rolls less than a thousand beedis with that tobacco, he deducts money from her wages.

Sameena sits until evening and manages to roll about 300 beedis. Before finishing work for the day, she remembers to soak the remaining leaves in water, for the next day.

The following day, Ameena Bi also rolls beedis. Altogether, 800 beedis are ready. Ameena Bi sends Sameena to Saddu Miyan to deposit these and collect a fresh lot of leaves, tobacco and thread for another 1000 beedis.

- *How are beedis made? Describe the process in your own words.*
- *If Sameena and her mother together make about 800 beedis in a day, how much money would they earn for the day?*
- *If they work for about 25 days in a month how much would they earn for the month?*
- *Does Sameena give beedis to Saddu Miyan or sells them to him? What is the difference between the two?*
- *What is the difference between the way*



Fig. 3 Sameena making beedis

in which the work of the brass-smith is organised and the way in which the work of the beedi-maker is organised?

Illness Among the Beedi Makers

Beedi rollers who work all day long fall prey to several illnesses. Working with tobacco causes the head to feel heavy. The eyes are strained. Breathing becomes difficult. Illnesses of the lungs and even lung cancer occur with greater frequency. Rapid and continuous finger movements lead to stiffness and knotting of the finger muscles. Their capacity for work is reduced as a result of such illnesses, and so are their earnings.

THE CONTRACTOR

Saddu Miyan himself was a beedi maker some years ago. But of late, he concentrates on his work as a contractor. However, other members of his family continue to make beedis.

There are many big beedi factories. The



Fig. 4 A contractor weighing tobacco

factory owners appoint contractors to get the beedis rolled. Saddu Miyan is one such contractor working for the owners of Arrow Brand Beedi Factory. It is from the factory that he gets the raw materials and it is in the factory that he deposits the beedis that have been rolled.

About 30,000 beedis are deposited in Saddu Miyan's house each day. Saddu Miyan and his son Rafiq count the beedis and sort them. These are then taken to the factory.

Saddu Miyan goes to the factory with his stock of beedis. The munshi checks his accounts. The factory owner pays Saddu Miyan at the rate of Rs 31 per 1000 beedis. He pays for all the beedis because the defective ones have already been sorted out by Saddu Miyan.

Saddu Miyan, however, does not pay the beedi rollers at the rate of Rs 31 per 1000 beedis. Instead, he pays Rs 31 for every 1025 beedis. The additional 25 beedis per 1000 beedis are meant to make up for the defective pieces, which will be removed during sorting.

However, there are seldom so many defective beedis. The extra beedis are sold by him.

The factory owner gives Saddu Miyan a commission for overseeing the various tasks of collecting beedis, distributing tobacco and leaves, etc.

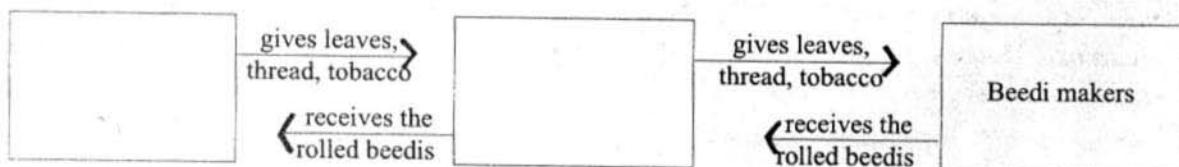
Putting out system

This contract system of manufacturing goods is also known as the putting out system. The main manufacturer does not organise the work in his/her factory, but gets this done through others by 'putting it out', i.e. the work, though controlled by the owner, is done outside the premises and not directly under owner's supervision.

Families like Sameena's make and deposit their beedis with contractors like Saddu Miyan. These beedis made by them do not belong to them, i.e. they cannot independently sell to someone else. The factory owner has provided all the raw materials such as tobacco, tendu leaves and thread to the families through the contractor. The rolled beedis therefore belong to the owner. Even the contractors cannot sell these beedis. These rolled beedis are collected by the contractor and delivered back to the factory owner.

Rs 31 per 1000 beedis is the current rate fixed by the government by law. However, not all beedi manufacturers pay at this rate. They may pay only Rs 28 in some instances and Rs 25, in others. Often, the contractor takes his cut from this amount. So, in some cases the beedi maker may finally get as little as Rs 25 to Rs 22 per 1000 beedis.

In the diagram below fill in the blank spaces by studying the flow of the raw materials and finished goods.



THE FACTORY OWNER

The Arrow Brand Beedi Factory, where Saddu Miyan brings his beedis, belongs to Manmohan. It is the month of April. So Manmohan is away in the forest for the purchase of tendu leaves. His younger brother Anand is looking after the factory in his absence.

Every year the Forest Department organises the collection of tendu leaves. It then sells them (by auction) to factory – owners and traders. Manmohan had gone to participate in the auction sale. The tendu leaves purchased by him would be loaded into trucks and despatched to the factory. The sacks are unloaded there and stored in his godowns.

Since the tobacco stocks in the factory are also low, a second brother - the middle one - has gone to Hyderabad for fresh stocks. Anand, in the meanwhile, has already phoned Bombay for a supply of thread. Thus, you can see that the factory owners organise the collection of raw materials.

At the factory, the sorted beedis are toasted in an oven. The room containing the oven is nearby. This room is extremely hot. The workers have to work in this intolerable heat the whole day. They place the bundles of beedis on trays. These trays are placed in the oven. From time to time, the bundles are turned over in the trays so that the beedis can be evenly toasted on all sides. If they aren't properly toasted they do not burn well when lighted. After toasting, further sorting is done.



Fig. 5 Packaging

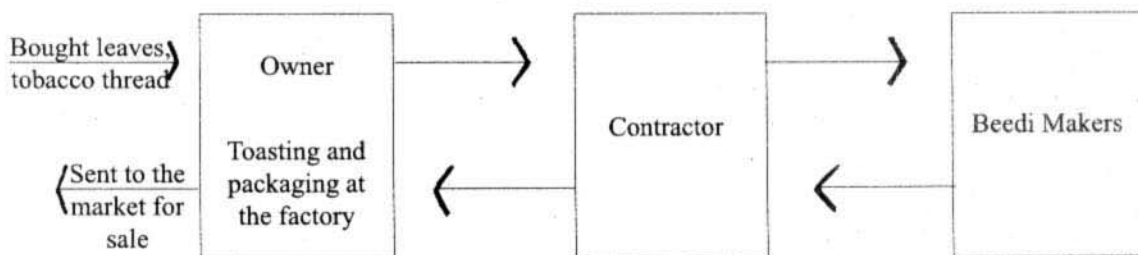
During toasting, beedis can bend or break. Some do not toast enough while others get over toasted. All such beedis are sorted out.

The beedis are then packed in another room. Workers sit with paper, paste and labels to wrap the bundles of toasted beedis.

The factory workers who do the toasting, sorting and packaging are paid daily wages. They, too, are eligible for all the benefits under the Factories Act which card holding beedi rollers are supposed to receive. On discussing these issues with the workers we were told that compared to the earlier times, they now get benefits such as paid leave, bonus, etc. But, other benefits such as medical facilities, scholarships for children, compensation for serious illnesses, etc. have not yet been made available to the workers.

Every day about 3,00,000 beedis are packaged in Manmohan's factory. These beedis are sold in nearby villages and towns. There is considerable demand for Arrow Brand beedis. The factory owner makes good profit from the sales.

Study the flow diagram given in this page and fill in the missing elements.



You have seen how Saddu Miyan collected beedis made by Sameena and other workers and brought them to the factory. The rest of the work was done in the factory, where the beedis were packed and despatched to the markets to be sold.

- ***Compare the beedi makers and the brass-smiths and correct the incorrect statements that you may find here-***
- ***The beedi makers sell the beedis they make.***
- ***The brass-smiths sell the utensils they make.***
- ***The beedi makers buy the required raw materials themselves.***
- ***The brass-smiths get their raw materials from the contractors.***
- ***The raw material required for making beedis belongs to the contractors.***
- ***What is the difference in being paid on a daily basis and being paid on the basis of each piece produced? Discuss.***
- ***If the factory owner was to buy manufactured beedis from the contractor, what are the tasks he would not have to perform?***

THE CONTRACT SYSTEM

The contract system enables work to be distributed easily. The basic, important functions such as purchasing the tendu leaves, toasting the beedis and organising the selling of the beedis are done by the owner himself. Other functions are given on contract to other people.

Where the owner organises all the functions related to the production, he has to bear the responsibility of various matters such as getting the work done, paying the workers, etc. In a contract system, these responsibilities are taken over by the contractor. The owner is relieved of these. The owners are able to say

that the workers who roll beedis at home are the employees of the contractors. Actually the workers employed in a factory are liable to get legal benefits according to the Factory Act. Thus by not recognising the contractor's workers as the factory's workers, the owners evade the laws made by the government. The workers working for the contractor are paid less and do not get the rights and benefits that are theirs according to the Factory Act.

The beedi workers waged a struggle for their rights in the law courts. It is because of their struggle that the rights of the beedi workers producing at home were recognised. The court decided that the workers of the contractors are actually working as workers of a factory owner. It was then decided to give them cards to recognise their status.

THE LEGAL RIGHTS OF BEEDI WORKERS

The benefits that are due to the beedi workers are as follows -

1. 12 % of the worker's wages (that is, Rs.12 on every Rs.100 earned) should be deposited in the bank. The beedi manufacturer, in turn, should deposit the same amount of money in the account of each worker. This account is called the provident fund. The money in this fund is for the benefit of the worker. Only those holding cards are eligible for this fund.
2. Those possessing cards are also eligible to receive work on a regular basis. They cannot be denied work by the contractor.
3. Those possessing cards can receive free medical treatment, scholarships for their children and interest-free loans to build houses.
4. If they are victims of fatal diseases like TB and cancer, the factory owner should provide them with a minimum living wage.

The first two benefits listed above are

normally given to all card-holding workers these days. The third and fourth benefits are seldom given to all. Further, although generally the entire family makes beedis, the benefits are given to only the one member of the family who holds the account. This is a major limitation of the law.

However, the biggest limitation is that majority of beedi makers are not card holders. The law says that if beedis are deposited in the name of any individual for longer than three months, then that individual becomes eligible for a card. Once he gets a card he becomes eligible for all these benefits. To prevent this, the name under which the beedis are deposited is changed every 2-3 months. For example, if the beedis of one family are deposited in the name of Mallu in any one month, they are deposited in the name of his brother Sohan in the subsequent month, and then perhaps, in the name of his wife and so on.

Apart from not getting the benefits, those who do not possess cards can also be refused work at any time.

- *What benefits does a card-holding beedi worker normally get? What benefits should he get?*
- *Discuss with your teacher whether the brass-smiths can get benefits of a similar kind?*
- *Why are the names of the beedi workers who do not hold cards, changed in the contractor's account very often?*

You would clearly have recognised many of the differences between the way work is done by the brass-smiths and by the beedi workers. The artisan can sell the goods made by him to any trader. But in a contract system such as beedi rolling, the beedi maker has to return the rolled beedis to the factory owner from whom he/she gets the raw material such as tobacco, leaves and threads. Since the owner supplies the raw material he is able to ensure that the manufactured goods will be returned to him. Thus in a contract system the producer does

not have the freedom to sell as she or he thinks fit and often does not get a fair return for the labour put in by him or her in making the goods.

In order to find ways to enable the producers to get fair returns for the work done by them, some people form what is called a co-operative. The co-operative helps sell the goods of the producers and pays them as much as possible of the money earned by selling the goods.

- *Discuss with your teacher the advantages that a producer may get if he sells his goods through a co-operative.*

There are over 300 beedi factories in Madhya Pradesh alone. About 15 lakh people work in this industry. The Arrow Brand beedi factory we visited is a small factory. Altogether, around 20 crore beedis are made each day in Madhya Pradesh. Lakhs of people are engaged in rolling beedis in places like Sagar and Jabalpur. Even in Bhopal, there are about 10,000 beedi workers.

There are many other industries in which manufacturing is done at home as in the beedi industry. The making of handloom cloth, ropes, carpets are examples of such industries.



Women and manufacturing at home

There are many women like Ameena Bi who work for some manufacturing industry or the other at home. Many women make paapad, matches, pickles, paper-bags, tie and dye cloth etc. from their homes.

Make a list of such jobs that women do for industries on the basis of your experiences.

It is not easy to work for industries at home. The women have already to attend to all the domestic chores. In addition they have to find the time to do the manufacturing jobs. They squeeze the time to do all this by working late hours - from morning to night. The traders and contractors take advantage of their poverty and helplessness by making them do work at very low payments. They do not get any of the benefits that are the legal rights of industrial workers. At places, the women workers have formed organisations and struggled to get better wages and benefits. It is the result of such struggles that the beedi workers today have the card system.

Child labour

Sameena used to help her mother in making beedis, but she also went to study at school. However, many children help their parents at home to earn money and are not able to continue their studies as they would have liked to.

What kind of circumstances would force children to drop out of school? Discuss.

What will help to change this situation?

EXERCISE

1. What are the raw materials for the beedi industry? Who arranges for them?
2. Discuss what is happening in figure 1 on page 109. What can you understand about the work of a contractor from this picture?
3. Describe how Sameena made beedis in 5-6 lines.
4. Depict the process of making beedis by arranging the statements given below in the right sequence in a diagram -
 - a. People made beedis at home and gave them to the contractor.
 - b. The contractor distributed tendu leaves, threads, tobacco to the beedi workers.
 - c. The contractor paid the beedi workers at the rate of Rs 31 for every 1025 beedis.
 - d. The contractor delivered the beedis to the factory owner and took his payment.
 - e. The owner got the beedis toasted in the oven and also got them sorted.
 - f. The owner gave tobacco, thread and tendu leaves to the contractor.
 - g. The beedi bundles were sent to the paan shops and other shopkeepers.
 - h. The owner got the label of his factory pasted on the beedi bundles.
 - i. The owner organised the buying of tobacco, tendu leaves and thread.
4. Unlike the brass-smith why does the beedi worker not sell the beedis made by him or her?
5. Explain the statement - "the work of Saddu Miyan is that of a contractor."
6. If a contractor enters the work of a brass-smith, how will the organisation of the brass-smith's work change? What would be the effect on getting the raw material, making the utensils, selling them, etc.?

7. The work of getting the beedis rolled can also be done in a factory - why is it still organised at the homes of workers with the help of the contractors?
8. Explain the differences between card-holding and non-card-holding workers in the beedi industry.
10. What are the various operations that take place in a beedi factory? Explain them in your own words.

Diseases Caused by Tobacco

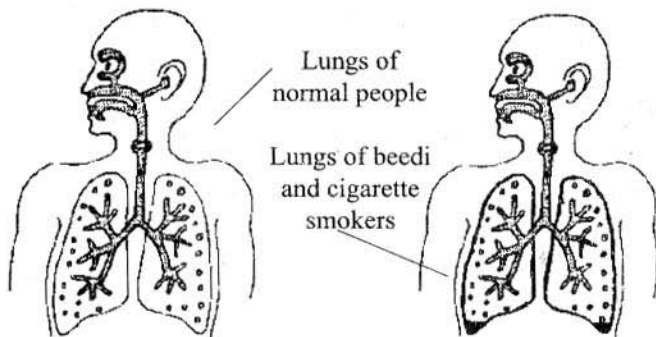
You learned in this chapter how Sameena's father got tuberculosis (TB) while working with tobacco and died. Even her mother does not keep well. This is common with the workers who make bidis. Fine particles of tobacco go into the eyes, nose and mouth while making beedis. Tobacco has several poisonous chemicals which make beedi workers ill. If just holding tobacco makes you feel so bad then think of what it must be doing to those who smoke or chew tobacco regularly!



Small ulcers develop on the inner lining of the mouth of those who chew tobacco or paan or supari or lime. These ulcers gradually become cancerous. Large numbers of people die every year in our country of cancer of the lips, throat and tongue.

The cigarette and beedi smoke which goes into the mouth, nose and respiratory organs irritates them. That is why smokers cough so often. Cigarette and bidi smoke deposits poisonous sediments like tar on the lungs of the smoker. Gradually it becomes more and more difficult for the smoker to breathe; and many people develop cancer of the lungs.

Smoking beedis or cigarettes can cause heart attacks. They can also cause various other heart diseases.



The smoke from a lit cigarette or beedi also goes to those sitting near the smoker. This "passive smoking" does even more damage than that caused to the smoker. People who live with smokers are prone to get cough, bronchitis, heart diseases and cancer.

That is why the Kerala High Court has ordered that anybody found smoking in public places should be fined Rs 500. Many people have been fined for this.

You must have seen the attractive advertisements given by the companies which make cigarettes. They spend a lot of money on these advertisements. They want more and more people to start smoking. In the USA and other western countries the number of smokers is decreasing so these big companies are now trying to increase the number of smokers in third world countries like India.

Hari first used to chew tobacco. Now he has begun to buy pan masala pouches. You want to tell him that this habit is not good for him. How will you say this to him in a letter?



PRODUCTION IN A BIG LEATHER FACTORY

Look at the pictures in this chapter and try to see the differences between making goods at home and manufacturing them in a big factory.

You saw how an artisan works. A brass-smith and his family worked at home and managed all the necessary elements from buying raw material, making utensils and selling them to the trader in market. A beedi making family also worked at home but under the contract system. In contrast to this, in the factory system, workers get together to work at a factory which may be far away from their homes. The work in a factory is organised quite differently.

In this chapter you will learn about the people who work in a factory and about those who own it and also about how work is

organised in it. Lots of things that you use every day are made in factories. In this lesson we shall read about a large factory so that you can see the difference between working in a factory and other kinds of work. We will read about small factories in the next chapter.

We set out to see a large leather factory. We caught a tempo to go to the factory which was a little way out of the town. Each of us had to pay five rupees for the fare. We could see the factory's roof from quite far off. When we got off in front of it we saw that the roof belonged to a huge shed and there was another equally large shed behind it.

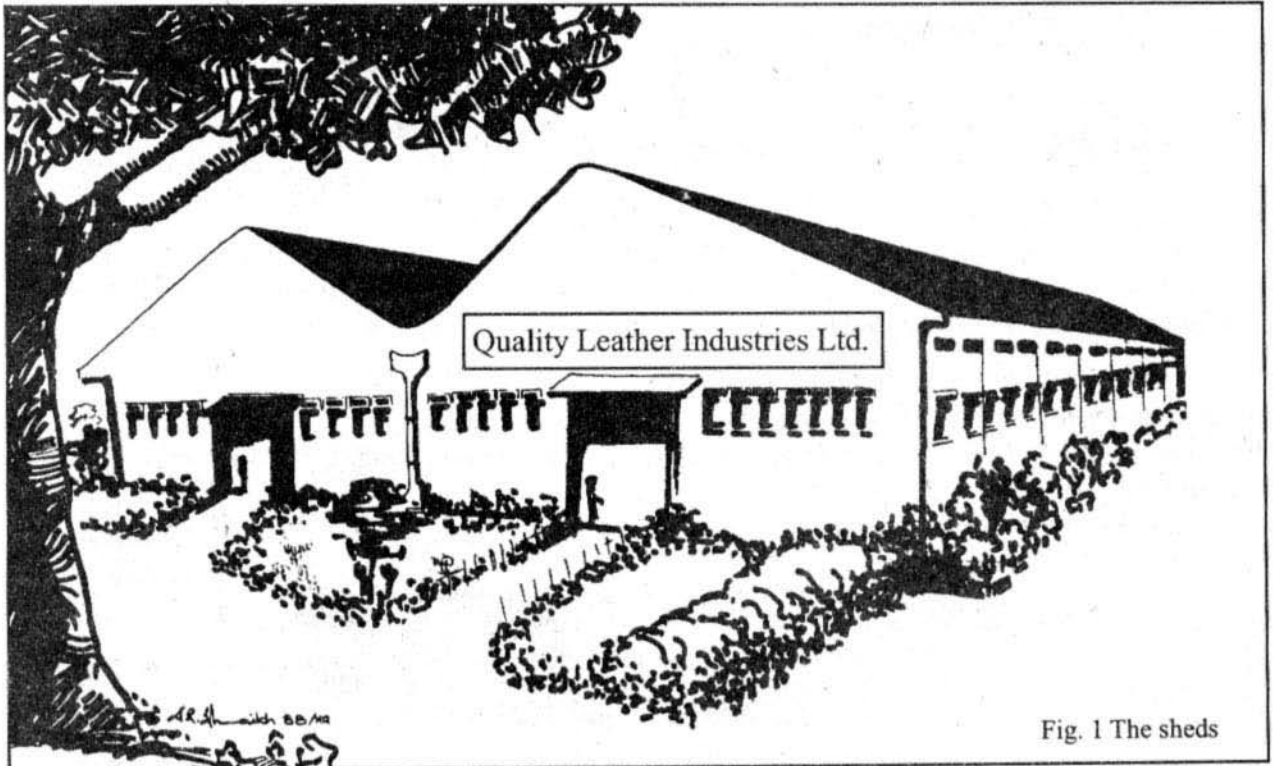


Fig. 1 The sheds



Fig. 2 Inside the leather factory shed

A guard let us in through a big gate. He sat in a small room next to the gate and asked us to fill in forms for a 'gate pass'. He said to us, "Please take care of your gate passes. Ask the person whom you are going to meet to sign them. And make it a point to return the passes to me when you are leaving."

- **Why do you think gate passes are issued to visitors of a factory?**

This factory makes leather. It takes the hides of dead cows, buffaloes, goats, sheep, etc. and 'tans' it. Raw hides decay within a couple of days, but tanned hides never go bad. What we think of as leather is actually an animal hide that has been preserved by tanning. Come let us see the process of tanning hides.

As we entered one of these sheds we saw that it was made up of one vast room, with a very high roof. Along one wall were many large drums which were slowly rotating. There were piles of hides on either side of the shed.

In one corner workers were preparing hides for tanning. They were rubbing salt into the hides. The hides were then being sorted into different heaps according to their size. The sorted heaps are called 'batches'

because the processing of all the hides of a batch is done together.

- **Compare the above picture with that on page 102. What differences do you observe in the ways of working?**

PROCESS OF LEATHER TANNING

Raw hides have to pass through five steps to become finished leather.

1. Cleaning: The raw hides were soaked in a tank of soap water. There was a wooden paddle in the tank (like the inside of a washing machine). We peeped into the tank and saw that the paddle was turning the hides around.

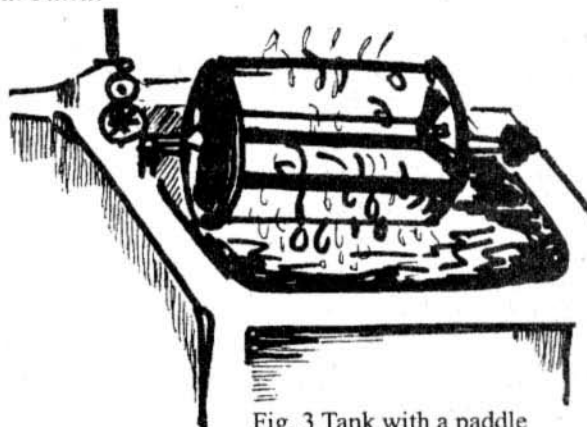


Fig. 3 Tank with a paddle



Fig. 4 The hair-removing machine

2. Removing the Hair on the Hides: A paste of chemicals like lime and sodium sulphide was applied on top of each hide. These chemicals loosened the hair on them, which could then be easily removed by a machine.

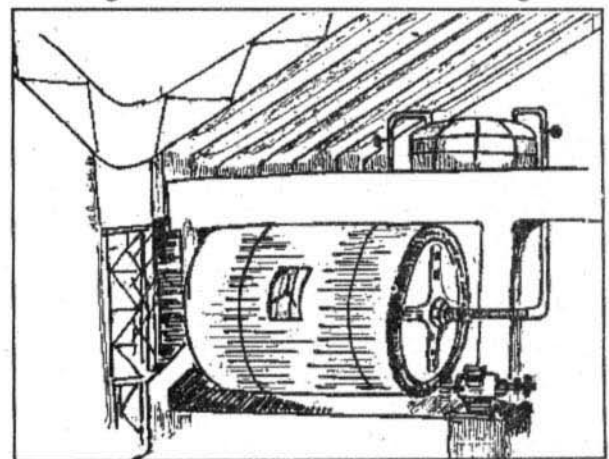
We saw (figure 4) a worker place a hide whose hair had to be removed between the two rollers of a machine. When the machine was switched on, the two rollers came closer and began to turn. One of the rollers had a sharp knife-like edge which cut the hair and threw it on the other side of the machine. Such a machine has to be operated very carefully. You can lose your hand if it comes between the rollers. There were two men working on this machine. The one who was running it was called the 'operator' and the other was his 'helper'. Some hair may remain on the hides even after they have passed through this machine. To remove these as well as any bits of flesh that may be sticking to the hides they are soaked in a tank of lime solution for about 15 hours. At the end of that the hides are clean enough for further processing.

3. Neutralising the Lime: The effect of lime is neutralized by washing the hides in an acid solution. This, too, is done in tanks with paddles.

4. Tanning: Now we came in front of big, horizontal drums. The cleaned raw hides had been put into these drums. To them were added several chemicals which acted on the hides. The drums rotated slowly so that the hides could absorb the chemicals evenly.

A supervisor standing there said to us, "There are two ways of tanning leather. The older way is called vegetable tanning. This is done with the bark of the babul or the seeds of the harra, etc. Now we can also do this

Fig. 5 Horizontal drums used for tanning



• Did you see machines being used by the bidi makers or brass-smiths? Explain what difference the use of machines can make.

with the help of synthetic chemicals and this method is called chrome tanning. That is what we do in this factory. The process of tanning is carried out in two steps. First the hides are soaked in a dilute acid. Then they are tanned in a solution of chromium sulphate. That is why this process is also called chrome tanning. Tanned leather can remain good and strong for many years and does not rot."

We went towards a drum which was rotating slowly. It had a small open door on its side. When the mouth of the door turned to face the ground, fully tanned hides would drop out. Two workers were gathering the leather and placing it on benches.

5. Softening the Leather: The leather was soaked in different types of oils in these rotating drums once again to make it soft and flexible.

- *A lot of people work in factories. Does each worker do the entire process of tanning each hide all by himself or herself? If not, then how is the work organised? Explain.*
- *What are the machines and tools used by the workers in this factory?*
- *What are the differences between the processes of making beads and tanning leather?*

WORKING ON BATCHES

When reached the end of the row of drums we found ourselves facing an open gate. Then a truck arrived. "Batch numbers 5125, 5126 and 5127 are to be loaded," said the supervisor to the workers. The workers began to load the tanned leather kept on the benches onto the truck.

"What is a batch number?" we asked. The supervisor replied, "You saw that before the hides were washed they had been sorted into heaps according to their sizes. Each heap passes through all the processes. All the hides

of a heap go through the different processes together, i.e. they would be washed, tanned etc. at the same time. This heap is called a batch and every batch is given a number. Each batch has about 200-300 hides."

What is the advantage of producing goods in batches? For one thing, it is easier to divide and speed up work. It is possible to process different batches of hides simultaneously. While one batch is being put through the softening process another batch can be put through the tanning process and at the same time yet another batch of hides could be getting cleaned.

This factory has 16 tanks. If all the tanks were used to clean the hides then the work of removing hair from them would come to a stop. So some tanks are used for removing the hair, some are used for cleaning the hides and at the same time the others are used to neutralise the lime.

For example, as soon as one batch of hides is cleaned in a tank, another takes its place. The first batch goes over to the hair removing machine. By the time the first batch has passed through this machine, the second batch is ready to come to it. The first batch is then put into the tank of lime water. In this way all the machines are continually in use and the work progresses systematically.

- *Think about this: Why is it that a batch contains 200 to 300 hides and not just 5 or 6 hides?*
- *If any one machine breaks down then what effect will that have on the process of production?*

Continuous Production in Three Shifts

This factory runs all 24 hours. People work in 3 shifts of eight hours each. The workers of the first shift come at 7:30 AM and work till 4 PM. In between they have a lunch break at 12. At 4 in the evening the workers of the first shift go home and the second shift takes over, working till 12 at night. They take a break at 7:30 PM for

dinner. At 12 o'clock the shift changes again and the third shift of workers takes over. The third shift is called the "night shift".

Whenever there is a change of shifts or a break for meals a siren is sounded. A worker does not always work in the same shift. Sometimes a worker may work in the first or morning shift and two weeks later he may start working in the afternoon or night shift. In this way his work would be rotated in all three shifts. The first shift is called the 'main shift' as most of the factory's employees work in this shift. In any big factory which carries on its work all day and all night, the work is always split into such shifts.

- Why should a factory need to be run for all 24 hours of the day? What would happen if it did not do so?
- Why don't beedi makers or brass-smiths work for just 8 hours in a day like in the factory?
- The shift of each worker changes after 15 days. What effect would this have on their health?

Raw Material

Where does the factory's raw material come from? And where does the finished product go?

You have seen the entire process by which leather is tanned in this factory. You can see from the diagram below where the raw material comes from and where the finished

product goes.

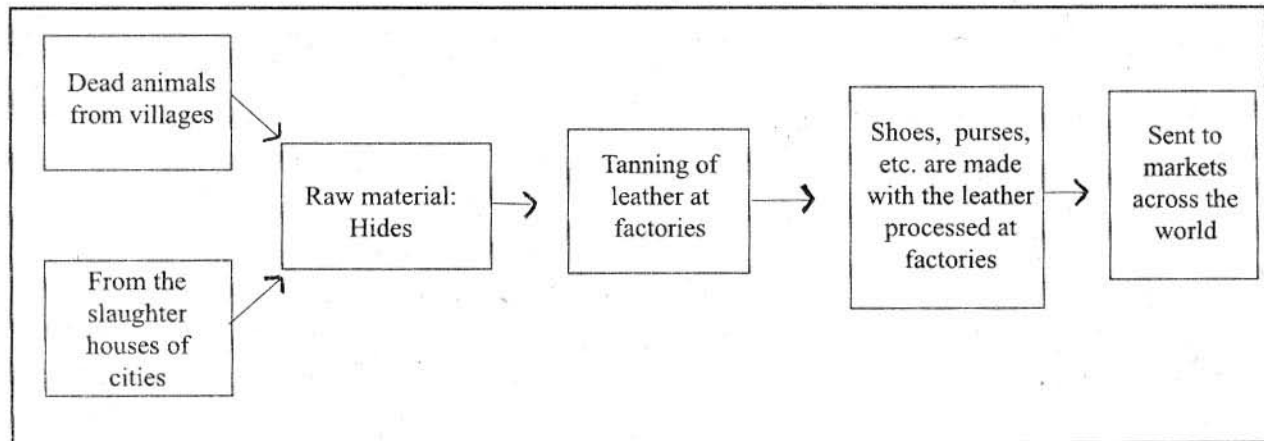
The major places for the leather business in India are Kanpur, Kolkata, Chennai and Mumbai. A large number of traders come to these cities to buy and sell all kinds of leather and leather goods. These are also exported to other countries.

Earnings of Factory Workers

"What salary do you get?" we asked the supervisor with some hesitation. He smiled and replied, "Rs 6000 per month. I have been working in this factory for ten years." He had understood that we wanted to know how much the people working in this factory earned. He started telling us more without our having to ask him.

"Temporary labourers (badli) are paid at the rate of Rs 60 per day. When there is no work for them to do they are not hired. That is why they are paid on a daily basis and not kept on a salary. All the helpers, the sweepers, the people who carry the hides from one place to another are temporary workers. In some factories temporary workers are hired through the labour exchange.

"A permanent worker gets between Rs 3000 to Rs 4000 per month. All the machine operators are permanent workers. Supervisors like me make Rs 5000 - Rs 7000 per month. Those who have more experience are paid more. The permanent workers and supervisors also get additional benefits like provident fund, bonus, holidays, etc.



"Then there are the managers and the officers. Our factory's most senior officer gets Rs 40,000 per month. He also gets perks like a free house, a car, free tickets to go home on vacations, etc."

The Owner of the Factory

We asked, "How much does the owner get?" The supervisor replied, "This factory does not have any one owner. Some people got together to form a company which owns this factory. These people appoint managers and engineers who are the people who actually run the factory. The officers and the workers are paid salaries, but not the owners. The owners share amongst themselves whatever is left after paying the wages and the other costs of running this factory. That is, they get all the profit from the factory. They also have to bear the loss, if any."

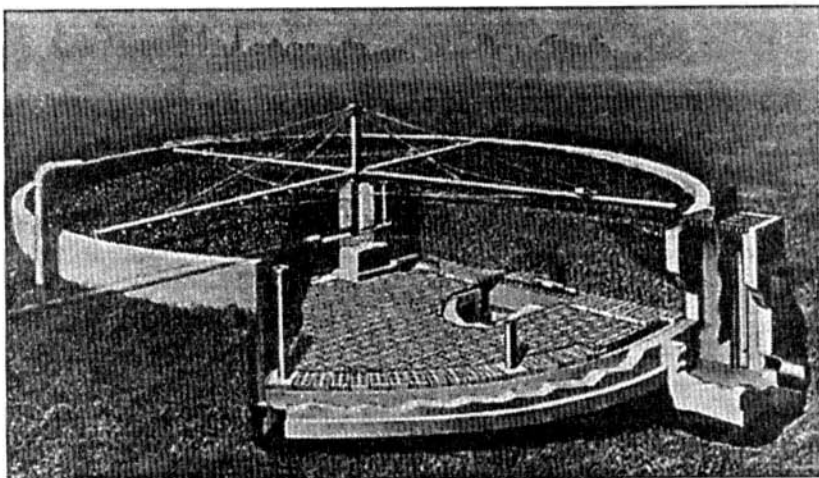


Fig. 6 A filtration plant to filter effluents

- *What is the difference between a temporary and a permanent worker in a factory?*
- *What is the difference in the way factory workers and bidi makers are paid for their work?*

CHEMICAL POLLUTION

There was a strong stench behind the factory. We saw a tank filled with dark coloured water. It was being stirred with a long paddle. We learnt that this was the dirty water from the factory and it was being cleaned here.

This water had been used for washing leather, for making lime water, acid solution, tanning, etc. It had many different kinds of chemicals in it - lime, sulphuric acid, sodium sulphide, chromium sulphate, etc. This factory uses up 22 lakh litres of water in just one day. That was more water than that used by fifty villages around it.

Many factories simply poured this dirty water down the drain. Usually this dirty water goes into the nearby river. In Kanpur and Agra, the leather factories even poured this waste straight into the Ganga and the Yamuna. This polluted (made dirty and filthy) these rivers. People who bathe in this water or drink it catch many diseases. Even the fish of these rivers die.

It is not just leather making factories that pollute rivers. A large number of factories that throw out water with chemicals in it pollute the nearby rivers and streams. That is why the government has made a law that these factories have to clean their water before they release it outside the campus.

In the leather factory which we were visiting, the dirty water is first sent to a pool where some chemicals like alum are mixed in it. Then air is blown from the bottom of the pool. This makes some of the polluting chemicals rise up and come to the surface, from where they are removed. Then this water is poured into a tank with a paddle like the one which we had seen. Air is pumped into it and the water is kept moving with the help of the paddle. Over time the water gets cleansed of some chemicals. These two steps do clean the water, but not fully.

Now we had seen the entire factory. We asked the supervisor to sign our gate passes. We returned the passes to the gatekeeper and

came out of the factory. All the things that we had learnt about the factory were still spinning around in our heads.

THE PROCESS OF PRODUCTION IN LARGE FACTORIES

Factories have the capacity to produce large quantities of goods. The factory that we saw tans the hides of 7000 animals every day. Here machines and synthetic chemicals are made use of. And even bigger factories exist.

To keep big factories going it is necessary to organize work in a certain way. You read that the leather factory had to be run for 24 hours to make sure that its machines were fully

made use of and did not stand idle. That was why three shifts of workers were kept going. The work was so distributed that no machine or worker was ever kept unoccupied. When one's work on a batch was over, it was handed over to a second, and from the second to a third and so on. The sequence continued without break. Officials like managers and engineers were appointed to look after the factory. They were the people who ran it on a daily basis and planned and organised the work. A lot of money is required to build such factories. The factory we visited cost Rs 10 crores (1000 lakhs).

• *If beedi making were to be done in a big factory what changes would take place? Explain.*

EXERCISE

- Correct only the wrong sentences
 - Factory workers do not work for more than 4-5 hours.
 - Leather is treated with lime after it is tanned.
 - The raw material for this factory comes from other factories.
 - The problem of pollution in this factory is because of the use of water.
- Temporary, machine, operator, chemical, synthetic, water, batch, helper, permanent, production, supervisor, pollution, process - you discussed these words with your teacher. Now make sentences with them. Write a sentence about each of these words on your own and not from the chapter.
- Explain the process of tanning leather in your own words.
- What is the advantage of making batches of hides?
- What are the differences between production at home and production in a factory?
- In any factory the work is divided up and done in a sequence. Did you see this in a big leather factory? Explain.
- In a certain factory the removal of hair is done by hand. And yet, the speed of leather production does not slow down. Explain how this can be possible.
- Why do factories need to work in shifts?
- Suppose some people want to get together and set up a sugar factory. Explain what they would need to do.
- Suppose there is a big chemical factory near your village or town. It is letting out its polluted water into a nearby *nullah* from which it goes into a river. A lot of acid is used in this factory, which is causing a lot of harm. Write a letter to the head of the pollution board of your district describing the pollution and the damage caused by it.

A SMALL LEATHER FACTORY

*In what ways would you expect a small factory to be different from a large factory?
Discuss in your class.*

You visited a large leather tanning factory in the last chapter. There are also small leather-making factories. Our friend Bakku mochi introduced us to Kaka who has been working in a small leather tanning factory for many years. He took us to see this factory.

The factory was tucked into a bylane of a mohalla in the town. You would never have guessed its existence while walking through that mohalla. On hearing the word 'factory' we had imagined it to have a big gate and building. But all that we found was just another big house of this mohalla. From the smell first we thought it was some government dispensary or an animal pen. The factory was made up of a couple of large rooms before which stood a heap of hides. To one side there was a tank of water.



Fig. 1 Kaka turning over the hides

- *Can you recall the five steps for processing hides from the previous chapter?*

Let us examine how this processing is done in a small factory:

Cleaning

This is done in the first of the four tanks in the factory. Raw hides have dirt, blood, etc. on them. To remove this, they are soaked in a soap solution. They are turned around by hand.

Removal of Hair

After being cleaned the hides are put into a tank with lime solution. Soaking the raw hides in this for about four days loosens the skin hair. The hair is then removed with a small scraper. The whole process takes around six days.

Neutralizing the Lime

Before the hides can be tanned all the lime must be removed from them. An acid solution is made in a tank and the hides are put into it. They are occasionally stirred and turned about. The acid neutralizes the alkaline lime and frees the hides from it.

Tanning

This is the most important part of the process. The tanning of hides makes them flexible, strong and long-lasting. Tanned hide is what we call leather. For this substances of vegetable origin like the bark of the *babul* or the *ghabor* are ground and mixed with water. This solution is added to a heap of hides in a tank and they are allowed to soak it in. Every third day the hides are turned around.



Fig. 2 Sprinkling salt over the hides

Kaka entered the tank before us and began to take out the hides from the bottom and place them on top. It is essential to turn the hides around like this. This is to ensure that the solution is adequately and evenly absorbed. The hides are soaked like this for 15 days. In between the entire solution is also changed once.

This factory uses plant products to tan the leather. That is why this process is called 'vegetable tanning'.

Making the Leather Soft and Flexible

When the hides become hard and difficult to bend it means they are fully tanned. Now they are washed and dried. Such hard leather is of little use to people so it has to be softened by being soaked in oil, water, gur, etc. Castor oil is also used for this.

The entire process, from cleaning to tanning and making it soft and flexible takes about a month. This is the time it takes for a batch of hides (20 to 25) to be processed. "If we have orders," Kaka explained, "we can produce four batches a month." These days we don't get much work. Daily-wage labourers are often not employed for many days.

- Give two examples from the small factory where work is done by hand instead of by machines.
- Read the description of the process of hair removal in both factories once again. What is the difference between the two?
- What is the advantage of using sodium sulphide?

The Differences between Small and Big Leather Tanning Factories

The big factories can produce more. The factory which we had seen could produce leather from the hides of 7000 goats and sheep every day. Kaka's small leather factory can make very little leather. It can process just 100 hides every month.

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- Can you identify 3 different reasons why a large factory is able to produce more than a small factory.
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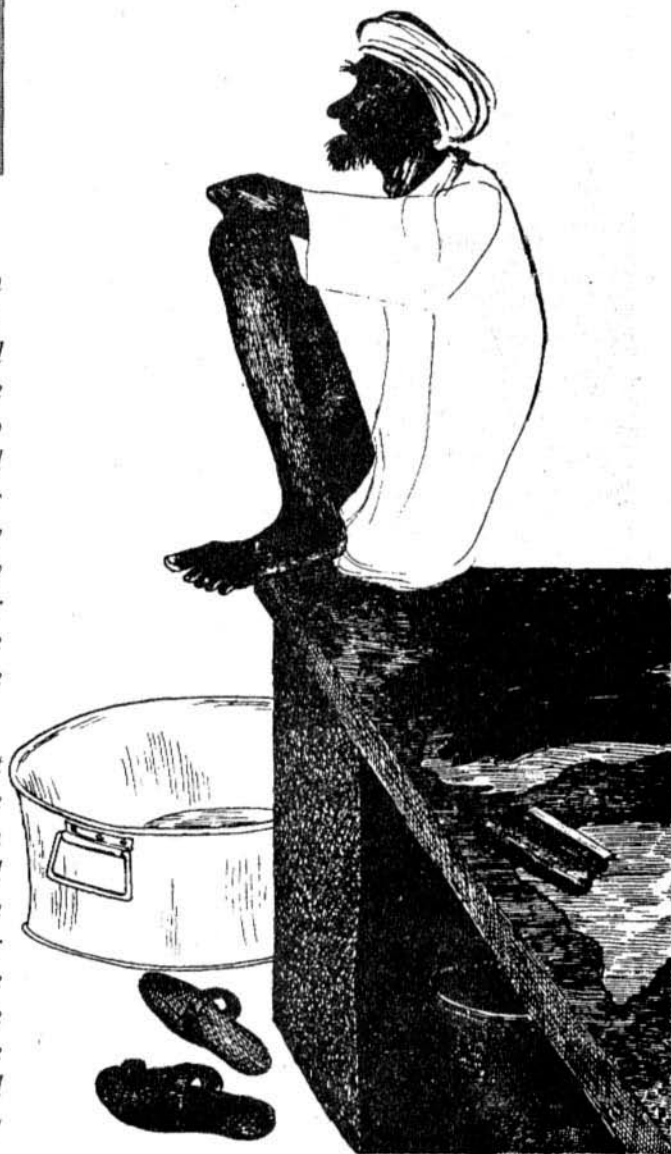
Work in a Small Factory

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- **What is the difference between the workers in a small and a big factory?**



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The owner of this factory had come here 40 years ago from Kanpur. He had started this work with his father. At that time this town had had only two leather factories. Gradually the mohalla came up around this factory. For many years there was a good demand for leather. Now the demand for leather from big factories had taken over the market and this factory was unable to earn much profit.

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the soles of the shoes made by them. However, a large number of people especially in rural areas, are using plastic shoes instead of the traditional leather shoes – juti. This drastic decline in demand for leather shoes has in turn reduced the demand for leather. Besides even for minor repair work cobblers are increasingly using the leather made in large factories. The demand for the leather of these small factories is thus further reduced.

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9. You have read about the contract system in the beedi industry. Many small factories work on a contract basis with large factories or traders. Find out some examples.

A SMALL LEATHER FACTORY

In what ways would you expect a small factory to be different from a large factory? Discuss in your class.

You visited a large leather tanning factory in the last chapter. There are also small leather-making factories. Our friend Bakku mochi introduced us to Kaka who has been working in a small leather tanning factory for many years. He took us to see this factory.

The factory was tucked into a bylane of a mohalla in the town. You would never have guessed its existence while walking through that mohalla. On hearing the word 'factory' we had imagined it to have a big gate and building. But all that we found was just another big house of this mohalla. From the smell first we thought it was some government dispensary or an animal pen. The factory was made up of a couple of large rooms before which stood a heap of hides. To one side there was a tank of water.



Fig. 1 Kaka turning over the hides

- **Can you recall the five steps for processing hides from the previous chapter?**

Let us examine how this processing is done in a small factory:

Cleaning

This is done in the first of the four tanks in the factory. Raw hides have dirt, blood, etc. on them. To remove this, they are soaked in a soap solution. They are turned around by hand.

Removal of Hair

After being cleaned the hides are put into a tank with lime solution. Soaking the raw hides in this for about four days loosens the skin hair. The hair is then removed with a small scraper. The whole process takes around six days.

Neutralizing the Lime

Before the hides can be tanned all the lime must be removed from them. An acid solution is made in a tank and the hides are put into it. They are occasionally stirred and turned about. The acid neutralizes the alkaline lime and frees the hides from it.

Tanning

This is the most important part of the process. The tanning of hides makes them flexible, strong and long-lasting. Tanned hide is what we call leather. For this substances of vegetable origin like the bark of the *babul* or the *ghabor* are ground and mixed with water. This solution is added to a heap of hides in a tank and they are allowed to soak it in. Every third day the hides are turned around.



Fig. 2 Sprinkling salt over the hides

Kaka entered the tank before us and began to take out the hides from the bottom and place them on top. It is essential to turn the hides around like this. This is to ensure that the solution is adequately and evenly absorbed. The hides are soaked like this for 15 days. In between the entire solution is also changed once.

This factory uses plant products to tan the leather. That is why this process is called 'vegetable tanning'.

Making the Leather Soft and Flexible

When the hides become hard and difficult to bend it means they are fully tanned. Now they are washed and dried. Such hard leather is of little use to people so it has to be softened by being soaked in oil, water, gur, etc. Castor oil is also used for this.

The entire process, from cleaning to tanning and making it soft and flexible takes about a month. This is the time it takes for a batch of hides (20 to 25) to be processed. "If we have orders," Kaka explained, "we can produce four batches a month." These days we don't get much work. Daily-wage labourers are often not employed for many days.

- Give two examples from the small factory where work is done by hand instead of by machines.
- Read the description of the process of hair removal in both factories once again. What is the difference between the two?
- What is the advantage of using sodium sulphide?

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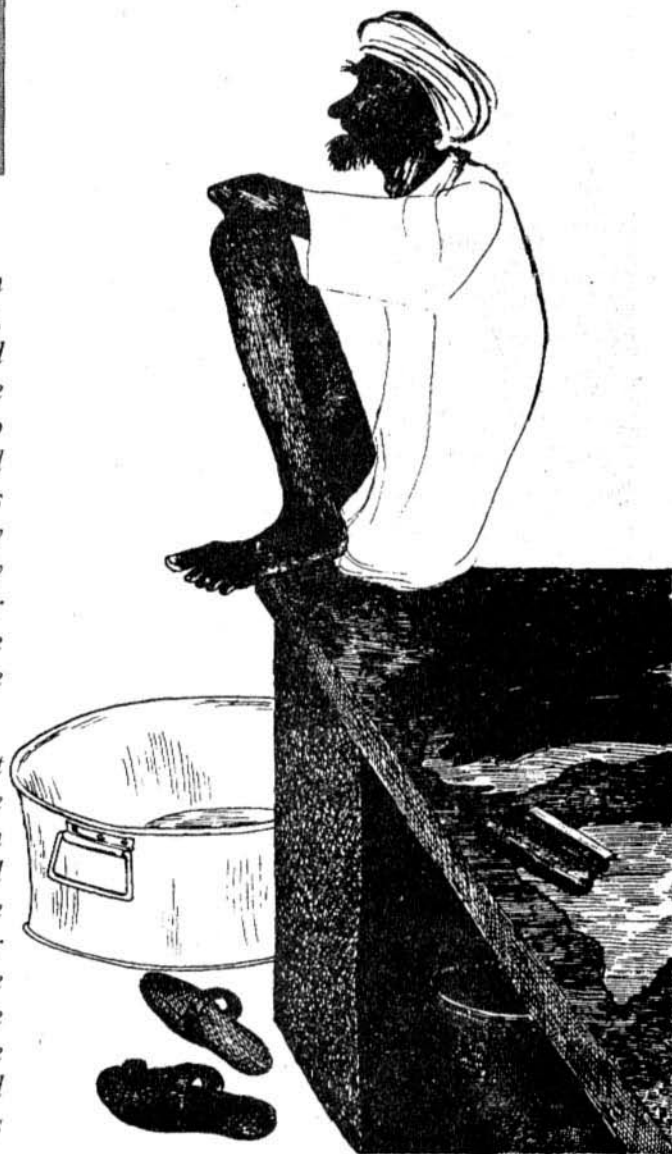
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HISTORY OF TEXTILE INDUSTRY IN INDIA

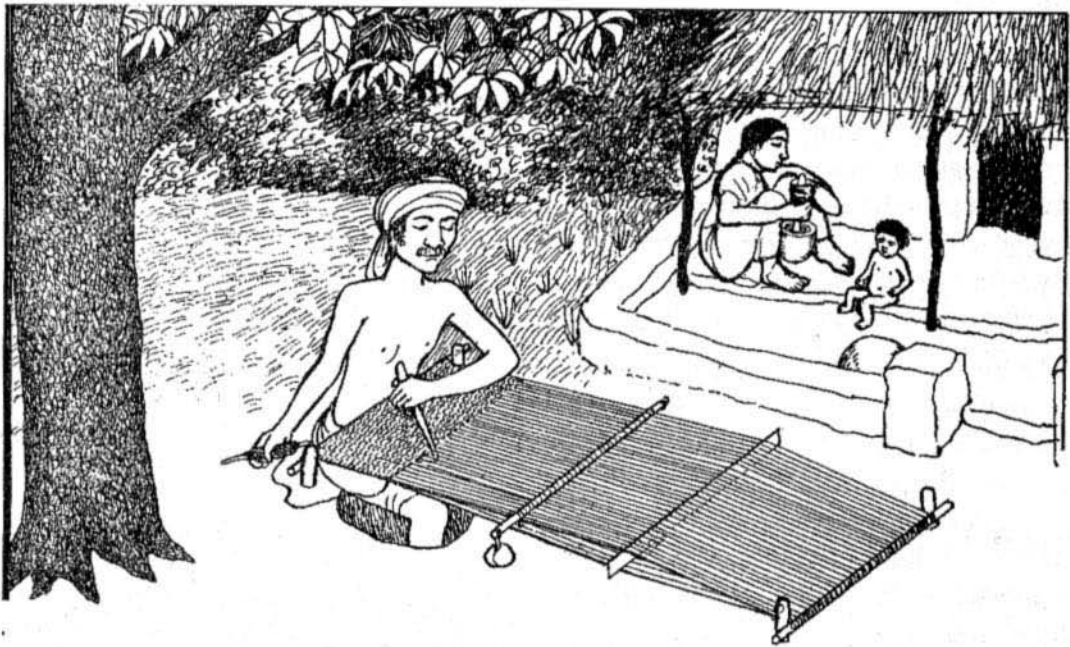


Fig. 1 A weaver working at his pit loom

You have seen different ways of producing things: Some make things at home with their own tools and then sell what they made. Some work at home for contractors but still using their own tools. Some go to factories to run machines owned by others. In this lesson we shall see how ways of production can change. Over time the nature of people's work has changed drastically and yet there are several things which continue like before.

WEAVERS OF EARLY TIMES

India has been making cotton cloth since time immemorial. The entire process of manufacture of cloth was initially done by weavers at their own homes with the help of their family members. Cotton was bought directly from farmers. The weaver and his family would gin the cotton to separate the fibre from the seeds, card it to make it fluffy and then spin it into thread or yarn on their spinning

wheels. The yarn was woven into cloth on a loom and then dyed to give it beautiful colours. All this was done at home.

The weaver and his family would work at whatever time suited them. When it became very hot and the yarn began to snap because of the heat they would stop working. They could also take a break if they had some other work like going to the market. When the cloth was ready the weaver sold it to a merchant who came to the village or himself took it to the town or the weekly village market to sell. He would sell it wherever he got the best price and thus the family earned its living .

- *What work was done at the weaver's home?*
- *How did the weaver get cotton?*
- *Who owned the spinning wheel, the loom and the other tools?*
- *What did the weaver do with the cloth made by him?*

INCREASE IN DEMAND FOR CLOTH

How to Increase Production?

Most weavers used to make coarse cloth for everyday use by ordinary folk. However some weavers became skilled at making fine cloth. The rich began to buy good quality cloth of a variety of designs. Indian weavers became so expert at making superior cloth that their fame spread across the seas. Indian cloth was much sought after in China, Iran, the Middle-East and Africa. Traders reaped huge profits by selling Indian cloth in these countries.

With the increase in demand in India as well as abroad several problems emerged. Till then all cloth was being made at the homes of weavers. When it was ready the weavers often had to spend days carrying it all the way to the market. However hard they worked they still could not make as much cloth as the buyers were demanding.

- *What should the weavers have done? Can you give some ideas?*

Come let us see what the weavers of that time did to solve this problem.

Weaver Settlements

A large number of weavers came to live

together in some villages and towns after 1200 AD. Until then only a few weavers had lived in the towns. Now settlements of hundreds and thousands of weavers came up in certain towns. Some such towns are Kanchipuram (Tamil Nadu), Cambay (Gujarat), Daulatabad (Maharashtra) and Varanasi (Uttar Pradesh).

- *What must have been the advantage of living in such settlements?*

In these places there were big markets where it was easy to buy and sell things. Now these weavers no longer had to go to distant places to sell their produce. They could sell their cloth in their town itself. This saved a lot of time which could now be used to produce more cloth. This way colonies of weavers came up in several towns and villages.

- *How did this help traders who were buying cloth and selling it in far-off lands?*

Division of Work

Another change that took place was that the weavers stopped making yarn at home. The demand for cloth was much greater than what they could produce. The whole family now preferred to concentrate only on the weaving of cloth.

Fig. 2 A weavers' settlement



Where could they get the yarn from? Did they have to go from village to village buying cotton thread from farmers? No. With the increase in the demand for cloth, the prices of yarn, too, went up. Some people in villages and towns found it profitable to just make yarn. They left farming and their other vocations and began to devote themselves entirely to this. They came and settled near the weavers. They would buy cotton from the market and then spin it into thread to be sold to the weavers.

In the beginning yarn makers would do everything – clean the cotton, card it and then spin out yarn. But gradually different groups of people began to do different things. One would clean the cotton and another would whip it and a third would buy it from them to spin into yarn.

Over time all the various steps of cloth making began to be done in a specialised way by different families. Ginning (removing seeds), carding (whipping to make the cotton fluffy), spinning, weaving and dyeing were all earlier done by the weavers themselves. Now each of these was done by a separate craftsman. Thus the settling of weavers in towns led to many changes. Each aspect of the cloth making process became specialised and was done by different groups of craftsmen.

- *Once colonies of weavers emerged -*
 - i. *What was the work done at the weaver's house?*
 - ii. *Where did they get the yarn from?*
- *You read about artisans in previous chapters. Why are weavers called artisans?*
- *Apart from the family of a weaver, who were the people who participated in the making of cloth?*
- *What were the major changes which came about after weavers began to live in urban settlements?*

THE PUTTING OUT SYSTEM

From 1500 onwards traders from several European countries also began to come to India to buy cloth. Besides, you know there was also a demand for this cloth in Africa, the Middle-East, Iran, China and Indonesia. The market for Indian cloth expanded across the world.

It was the trader who took the cloth to distant places. So only the trader knew which cloth was in demand and where. The weaver did not know about such things because it wasn't a familiar local market. This led to a problem for the weaver. If he made a large quantity of a certain kind of cloth and it was left unsold then the weaver's family would have to bear the risk of losing a lot of money. How could he know which kind of cloth was in demand and which was not?

The traders bought cloth from weavers in several villages and towns and loaded it onto ships at ports to be sent to other places. But any individual trader could not come himself to each of these villages and towns to gather cloth. A partial solution to these problems was found through the putting out system.

The traders began to keep several agents to buy cloth from the weavers. The traders would give money to the agents. The agents would use this money to buy cloth from the weavers. And they would then send that cloth to the traders. The traders paid the agents a commission for this work.

- *Have you read about this kind of system in the previous chapters? In which chapter did you read about it?*

The traders, too, faced a problem. Traders from many countries competed with each other to buy Indian cloth. Every trader wanted to buy the greatest amount of cloth so that he could make a greater profit by selling it. Each desired to somehow bind the weaver to himself so that only he was sold that cloth and no one else.

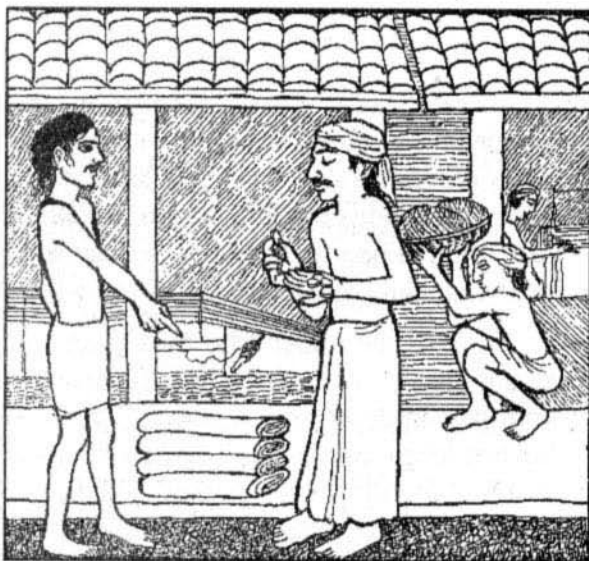


Fig. 3 Agent collecting cloth from the weavers



Fig. 4 Agent giving cloth to the trader

The trader's agent would go to the weavers and say, "Brother, I want so much cloth of this design. You take this money as an advance. With this you can buy the yarn and the other things you need. When the cloth is ready you sell it to us and to nobody else. Then we will give you the rest of the money."

This was the 'putting out system' also called *dadan pratha* in Hindi.

- ***How did the traders buy cloth from a large number of villages and towns?***

On the one hand the putting out system was quite good for the weavers. They got a part of the price of the cloth even before it had been woven. With this they could buy yarn and other necessary things. Similarly the problem of selling the finished cloth had also been taken care of. They would know from the outset which cloth they should make and how much of it should be woven.

On the other hand they could no longer decide by themselves what they were to weave and in what quantity. Now the designs and quantities of cloth were fixed by the traders. The traders also began to supply the raw materials to the weavers themselves. This made the weaver even more dependent upon the

traders. With this, the trader's power to set the price of the cloth, too, began to increase. The trader and agent would always try to pay the weavers as little as possible so that they could keep increasing amounts of profit for themselves.

At several places, especially in Bengal, the traders began to pressurise the weavers with the help of the local rulers. The power of the traders and their agents increased. They started dictating the price. The advance payments for weavers became a necessity. They were unable to support their families without this and the traders' agents took full advantage of their weak position. Thus the putting out system led to a decrease in the income of the weavers. By 1700 AD the weavers were in very bad shape. They were having to borrow money even for their daily food.

- ***How did the putting out system begin?***
- ***How did the putting out system change the way the weavers worked?***
- ***Fill in the blanks by choosing the right option:***
- ***In the putting out system –***
 - The trader would give the weaver***

before the cloth was woven. (an advance / no advance).

ii. The weaver could sell the finished cloth to ... (anybody he pleased / only to the trader who had given the advance).

iii. The yarn and other raw materials were ... (given by the trader / bought by the weaver himself).

iv. The loom and other tools were owned by the ... (weaver / trader).

vi. The ... (weaver / trader) decided how much cloth and of which quality should be woven.

textile mills in India, too?

• *What is required to set up a factory? (Recollect what you have learned in the previous chapters)*

i. Land

ii.

iii.

iv.

A lot of money is needed for all this. No ordinary weaver or craftsman could possibly raise so much money. Only big traders and moneylenders could have it.

The first textile mill was set up in Mumbai in 1854 by C.N. Dawar. Seth Ranchhodmal Chotalal set up the first cotton spinning mill in Ahmedabad in 1861. The machines for this had to be brought from England. To build this mill he had to borrow money from several other traders. In 1867 he started weaving cloth on new machines in the same mill.

After this gradually more textile mills began to come up in places like Mumbai (Maharashtra), Ahmedabad (Gujarat), Chennai (Tamil Nadu) and Indore (Madhya Pradesh).

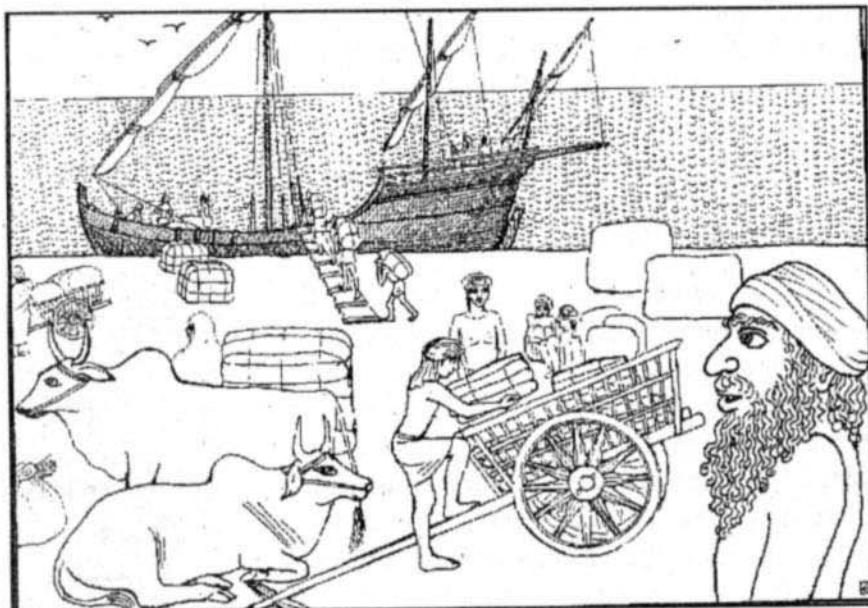
THE FIRST TEXTILE MILLS IN INDIA

In 1725 AD approximately 300 lakh meters of cloth was being exported from India to Europe. By 1850 AD this trade had completely dried up. How did this happen?

Between 1700 and 1800 when the putting out system was being practiced in India big textile mills were being set up in Europe. The British would buy cotton from India, send it to their mills in England and then sell their factory-made cloth all over the world. That was the time when the British established their rule over large parts of India. Cloth made in mills was cheaper and many people of India began to buy this instead of the more expensive hand-made cloth. Soon there were few people left who bought the cloth made by weavers. As a result the weavers had to give up their work and find some other way of making a living.

Later several big traders in India thought – why shouldn't we set up

Fig. 6 Trader loading cloth onto a ship



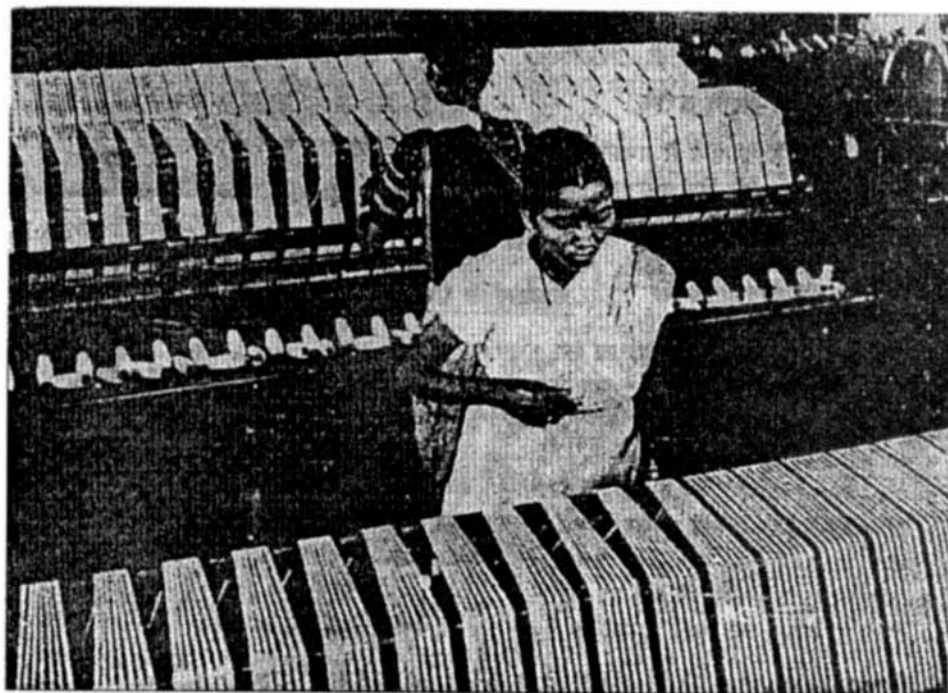


Fig.7 Workers managing a loom-machine in a mill
Cloth was not made on the old hand-operated looms in these mills. They had many machines for spinning yarn and weaving cloth. These machines first ran on steam and then on electricity, just like the machines in the mills in Europe.

Work in the Mills

The owner of the mill would buy huge quantities of cotton from the cotton *mandi* and stock it in his godowns. The mills had machines which cleaned the cotton, carded it, made yarn out of it and even wove it into cloth. Some workers would operate the cotton cleaning machines while some would run the cotton carding machines. Some workers would attend to the spinning machines while others oversaw the mechanical looms.

As the mills in India started making cloth the demand for the weavers' cloth dropped even lower. Of the few remaining weavers still more had to give up their ancestral profession. The yarn makers were in no better condition. These were the people who were now hired as workers in the new mills. Similarly the small farmers who could not make a living out of their small land holdings also began to work in factories.

The mill owners paid the mill workers wages. In return they expected the workers to come on time every day and do whatever they were told. Workers could not decide for themselves what work they wanted to do or how and when they wanted to do it.

They had to work from 12 to 14 hours every day. When they got tired they could not stop by themselves to rest. A

supervisor kept a close eye on them to make sure that they were doing just as they had been told. The machines worked very fast. The workers had to follow the speed of the machines. That was how a large amount of cloth could be made in a small amount of time. Even today this is how work is done in the mills. But there is a law now that no worker can be made to work more than 8 hours a day. The cloth made in the mills is sold by the owners of the mills. It is they who fix its prices and all the profit, too, is theirs.

• Fill in the blanks:

When cloth was made on the weaver's loom, it was the weaver who owned his loom and other tools. But when cloth was made in the mills, the machines were owned by the (owner of the mill / worker).

Raw materials like cotton were earlier bought by the weaver himself, but in the mills cotton is bought by

Earlier the used to sell the cloth, but now the sells the cloth.

Earlier the craftsmen made their living from selling the cloth they made. But

now the mill workers make their living by

- *What are the ways in which hand woven cloth is sold in the market? Discuss with your teacher.*

DIFFERENT FORMS OF PRODUCTION

You saw in the textile industry how the ways of producing the same thing (cloth) has changed over time. Earlier the weaver would work at home and sell his own produce. Then weavers began to live in settlements and towns. Each part of the process was done in a specialised way by different groups of families. As the demand for cloth increased further and it began to be supplied to many parts of the world, a system of subcontracting *dadan* was established. And finally as cloth-mills came up there was competition between the cheaper mill cloth and hand woven cloth. A large number of weavers had to give up this occupation. Then the putting out system began and finally cloth mills came up.

The older ways of producing are not totally replaced. There are many special features of hand woven cloth such as design, comfort, etc., which are still in demand. Also more modern forms for marketing, such as weaver co-operatives, help them to sell their cloth.

Even today different industries work in different ways. You had read some examples of these. The brass-smith is an independent craftsman. Beedis are made through the putting out system. You saw how people worked in small and big leather factories. You also saw how the same thing could be made in different ways. Even after the arrival of cloth mills, some weavers continue to work at their homes at many places; or come together to sell their produce by themselves. In the same way blacksmiths continue to make iron products at their own shops while there are also big factories doing the same thing.

- *Find out about things being made around you. Are they made in factories or through the putting out system or by independent craftsmen?*
- *Find out about these goods too: pots, ready-made clothes, paper, cooking oil, bricks, packed masalas, ploughs, chairs, tables, matchboxes, television, papad.*

EXERCISE

1. What did the early weavers do with the cloth made by them?
2. What did the weavers do to increase the production of cloth?
3. What are the different steps in making cloth? Why did different people begin to do different steps?
4. What is the putting out system?
5. What does the trader do in the putting out system? What does the agent do?
6. What is the difference between the putting out system and the work of an independent craftsman?
7. Why did the conditions of weavers become very bad between 1750 and 1850?
8. When were cloth mills set up in India? Who invested the money for these mills?
9. Who were the workers in the mills?
10. What is the difference between the putting out system and working in factories?
11. Discuss with your teacher whether there are any cloth mills in your city or nearabouts which have been closed down. Find out the reasons for the closure.

BARTER SYSTEM AND THE USE OF MONEY

People have always exchanged things with each other. There are many ways of doing this. Can you give an example of how exchange can be carried on without the use of money?



Fig. 1 Jowar for mangoes

Trading Without Money: Some Examples From Our Society

In our society most things are traded for money. But there are also some things which are exchanged without the use of money. In the picture above, Mohan has come with some jowar to Dheeraj Kaka to buy some mangoes. Kaka made two equal heaps of the jowar. He gave Mohan a few mangoes that together weighed as much as one of the jowar heaps. Mohan took the mangoes home and Kaka kept both the heaps of jowar. Thus jowar acted as the medium of exchange. In rural areas the use of grain as a medium of exchange for other goods is a common practice. The rate at which the mangoes were exchanged was - 'half as much as the grain'. There can be other rates too, such as 'equal to the grain'. This system of exchanging goods directly against each other without the use of money is called the barter system.

The village blacksmith mends the blades of farmers' ploughs and fixes metal rims on the wheels of their carts. The blacksmith is not paid in cash for this. A fixed amount of grain from every harvest is given to him. There is a traditional rate of how much should be given for each plough or cart owned by the farmer. People know that the tradition will be continued and the blacksmith does whatever is expected of him without asking directly for money.

- *Have you heard of any such ways of exchange without money? Have you ever bought anything like this with grain or old clothes or waste plastic, etc? Or been paid with grain or other things for some work you may have done? Discuss.*
- *How was the rate of exchange decided? Make a list of such exchanges.*



Fig. 2 A potter getting cloth and grain in exchange for his clay elephant.



Here is another example of traditional ways of calculating the terms of an exchange. Among the adivasis of Bilaspur there is a custom of an elephant puja during weddings. The 'elephants' that are worshipped are actually made of clay. A picture of one such elephant is given above. The elephants can be of different sizes, big and small.

The potter has to do a lot of work to make these elephants. What does he get in return? Grain and cloth. But the question is how much should he get for each elephant?

The body of the elephant is hollow and there is a hole in its back. The family in which the wedding is taking place is supposed to fill up the inside of the elephant with grain. And also cover up the entire elephant with new cloth. This grain and cloth is what the potter gets in exchange for his work in making the elephant. The bigger the elephant the more is the grain and cloth. This is one traditional way of deciding what the payment for the elephant would be.

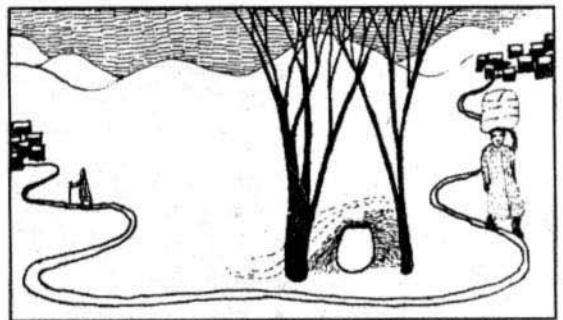
Exchange Without Money: Examples from Other Societies

Exchange without money is not unique to our society. Examples of it can be given from many other societies. An interesting form of exchange used to take place between the people living in Siberia in the north-east of Russia and the people of Alaska. Look at the pictures given below and on the next page.

These people were sworn enemies of each other. So they avoided going in front of each other lest a fight break out. But both still needed to get essential goods from each other. Let us see how



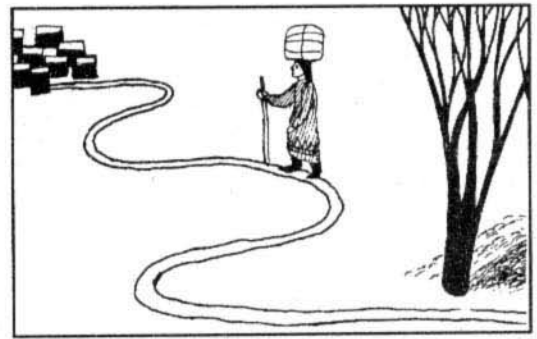
1. A woman carried a pot from her village along a snowy path. The pot was filled with goods.



2. She kept the pot at a certain place and returned.



3. From the enemy village a man arrived with a bundle of goods. He put down the bundle and returned home with the pot.

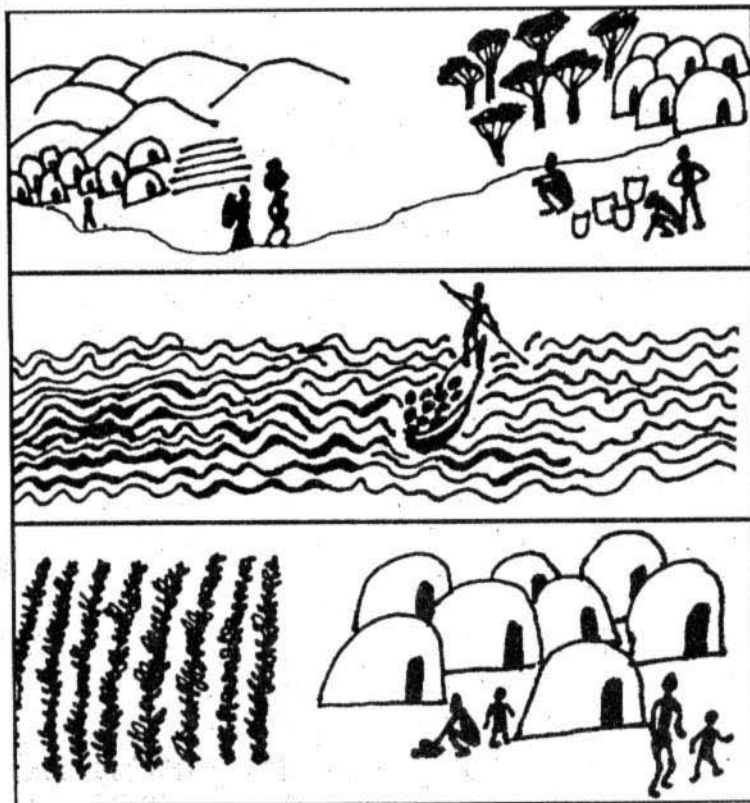


4. The next day the woman came and carried the bundle to her own village.

they managed to exchange goods without ever coming face to face with each other.

This way an exchange took place between two quarreling villages. Our second example is about exchanges that involve several villages.

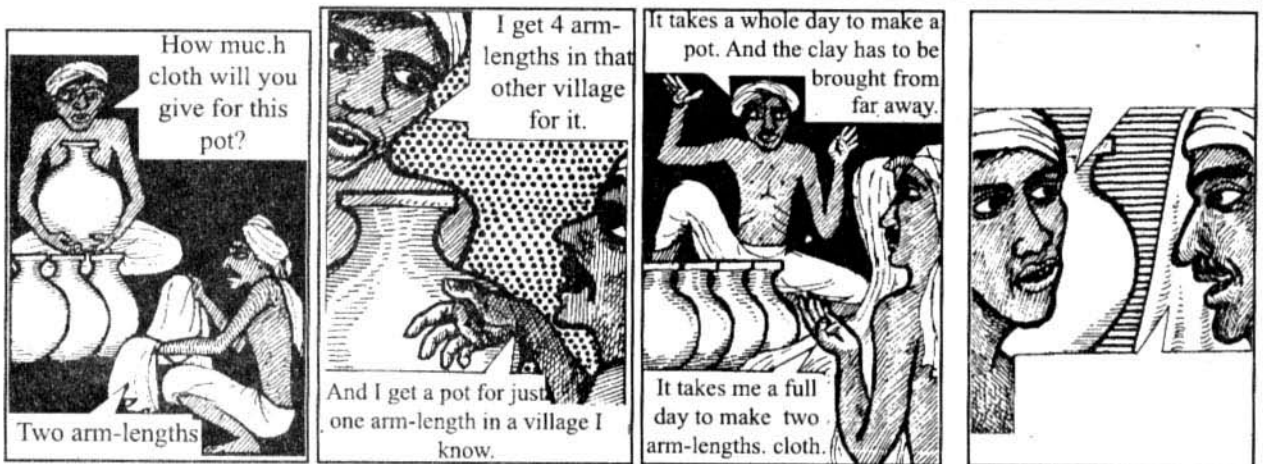
There is a village that is located high in the lap of hills. The people of this village hunt for game in the hill forest. They preserve meat by smoking it. The extra smoked meat that they have is taken to another village which lies on the banks of a river in the plains. There it is exchanged for sweet potatoes. However, the people of this second village do not actually grow those sweet potatoes themselves. They are grown by the people of a third village which is located across the river. They are obtained from the third village in exchange for fruits like watermelon, bananas, papayas, etc. Such an exchange can circulate things between several villages. This way the exchange can go from one village to a second, to a third and so on.



PROBLEMS IN EXCHANGING THINGS WITHOUT MONEY

The three villages above have developed a convention of how much meat is to be exchanged with how many sweet potatoes and how many bananas a certain amount of sweet potatoes will fetch. But before such a tradition comes into place there can be a lot of bargaining to decide the rate of an exchange. In the picture strip here a potter is arguing with a weaver.

What do you think should be the final terms of exchange that they should settle for? Write what they would be saying in the last picture.



"The Coming of Money": A skit

Come let us read about another kind of problem and how this could be solved, through the skit presented below.

Ravindra (*Enters pulling behind a child acting as a goat*): "Jaggery! Jaggery! I want jaggery for my goat!" (*Sits down*).

Gajanan (*Enters*): "Friend, please sell that goat to me."

Ravindra (*Goes to him*): "Do you have jaggery? I want jaggery in exchange for my goat."

Gajanan: "Here, I have this nice big brass pot. Take it, it will come in handy for weddings or funerals."

Ravindra: "No, thanks. My children are already married and settled. I have no use for vessels this big."

Gajanan sits down.

Ravindra begins walking in circles, pulling his 'goat' behind him.

Ravindra: "Stupid goat. I can't even get jaggery for you."

Goat tries to hit Ravindra with its head.

They keep walking.

Shabnam enters: "A pot! I want a huge, big brass pot! Take my jaggery for a pot."

Ravindra (*going to her*): "Give me your jaggery and take my goat in exchange."

Shabnam: "What will I do with your smelly old goat? What I want is a big brass pot."

Goat now tries to hit Shabnam with its head. Ravindra pulls the goat away.

Ravindra looks very unhappy and goes and sits in a corner.

Shabnam wanders about and stumbles across Gajanan.

Shabnam: "Aha, just the kind of pot I wanted! Please sell me your pot and take my jaggery for it."

Gajanan: "No, no, what I want is a goat and not jaggery."

	Ravindra	Gajanan	Shabnam
Wants to buy	Jaggery	Goat	Brass Pot
Wants to sell	Goat	Brass Pot	Jaggery

As a result none of them - Ravindra, Gajanan, Shabnam - is able to get what they want. There is confusion all around and everybody is unhappy.

- Look at the table above and say why no two people are able to strike a deal with each other.

Then a person enters and says: Stop! Everybody sit down!

Everybody sits down.

New person: I have the solution to your woes. I have something you have never seen before. It is called 'money'. Anybody can make a deal with me. Here are my coins. You must first trust me and my money.

All three: What will we do with these coins? What we want are the goods that we need.

New person: Please calm down, you will get what you desire.

Now Ravindra goes to the bearer of money. He sells the goat and is given some money in exchange for it. Then Gajanan goes and sells his pot for money. Finally Shabnam goes and gets coins in exchange for her jaggery. Now the bearer of money has everything - the pot, the goat and the jaggery. Ravindra is called and given the jaggery in exchange for his money. In a similar way Gajanan gets the goat for his money and Shabnam returns her money to get the pot she wanted. In the end everybody has what he or she wanted and the money is back with the person who brought it here.

A deal which had gotten stuck was thus made possible with the use of money. When people who were exchanging things saw that they could do this exchange more easily with the help of money then a lot of problems got smoothened over. This is the reason why you need a medium for exchanges to take place. Nowadays money is that medium. But long ago that medium used to be sea-shells (cowries) or grain.

- Why was the exchange getting blocked in this skit?
- How did the use of money make exchange easy?
- You read about some examples of exchange without money in this chapter. Discuss instances of such exchange that you see happening around you. If all exchanges were to take place without money then several problems would rise. Explain this with two examples.

From the skit we understood how the use of money makes things easier. If a lot of people are participating in exchanges with each other then they need to have a common medium for the exchanges. Money acts as that medium.

- *You read the lesson "Interdependence" in class 6. Try to recall what was written in that lesson.*
- *How does being dependent on one another lead to the need for exchanges?*
- *Can people from distant areas be dependent on one another without the use of money? Discuss in your class.*

Exchange without money continues to be seen even today, but it is less common than it used to be. Money is used everywhere now. It takes several forms - currency notes, coins and bank accounts. To make exchanges take place even more easily new forms of money are being created. Next year you will read about the work of a bank and how banks can help in exchange.

EXERCISE

1. How is the 'price' of something fixed when no money is being used?
2. Compare the figure 2 on page 137 with the picture story on pages 137-8 and describe the differences in them.
3. How does the use of money make it easier to exchange things? Explain.
4. Suppose that there is no medium of exchange in a place. The people of that place want to start using something as the medium of exchange. Somebody suggests that the seeds of the tamarind tree can be used for exchange. Somebody else suggests that coins of silver be used as the medium of exchange. What do you think should be chosen out of these two? Explain with reasons.
5. In an exchange of pots with animals, how could the use of money be helpful?
6. If the use of money were to be stopped today then what problems would your family face? Write this in five sentences.
7. Act out the skit discussed in the chapter "The coming of money".
8. What is essential for barter deals? If this method were to be used in a widespread manner among many people and with many goods what kind of problems do you envisage?

CHAPTER 8

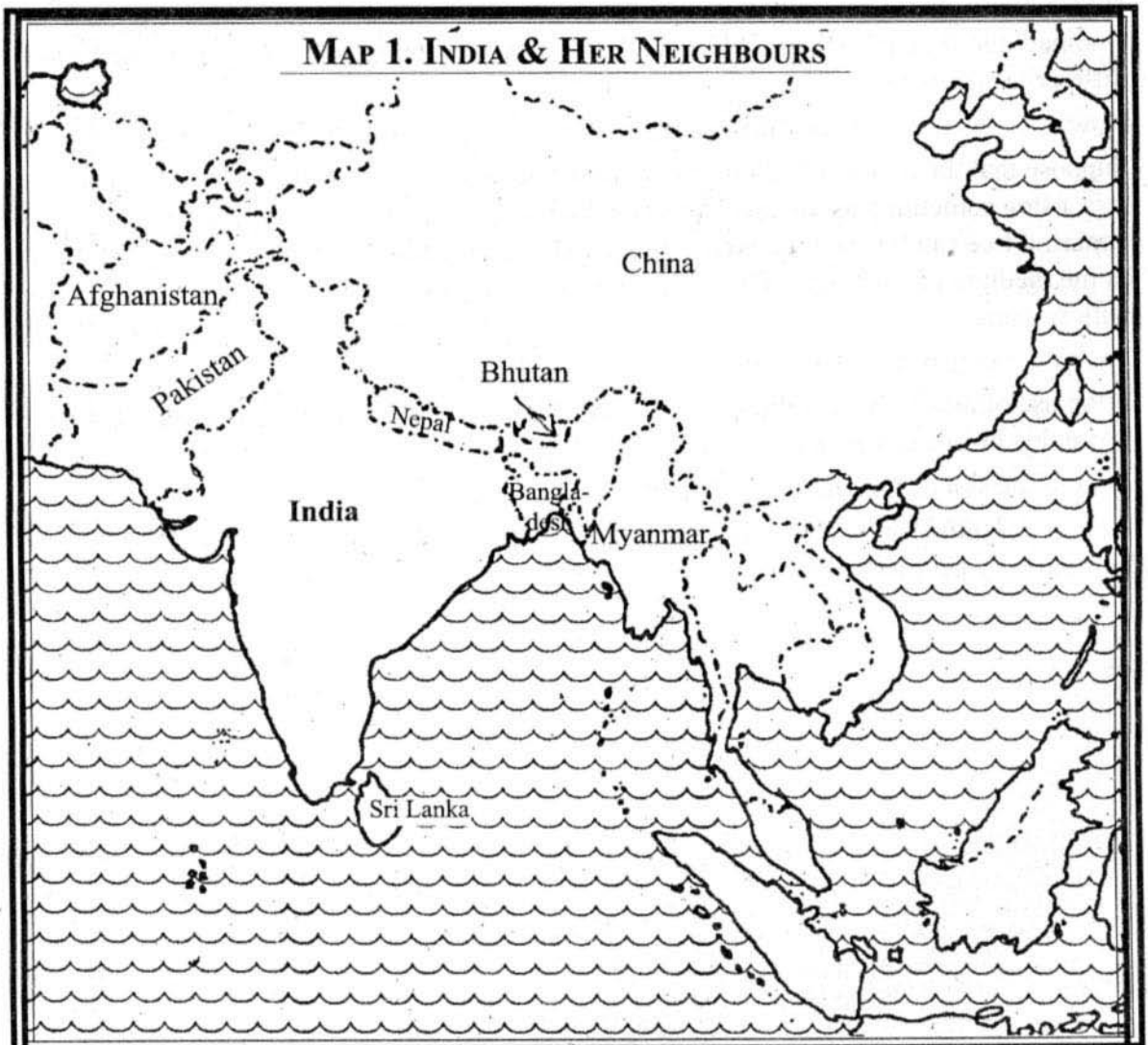
INDIA AND ITS STATES

You live in a country named India. India is a large country. Using a colored pencil, trace India's borders on Map 1. India is surrounded by many other countries. Look at Map 1 and fill the names of these countries.

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.

Colour these countries on the map using separate colours for each country. When colouring a particular country make sure that you stay within its boundaries and avoid colouring outside the boundary lines.

Did you remember to colour Sri Lanka? Sri Lanka is a separate country. Do you see a large island to the south of India? This is Sri Lanka. You are probably familiar with members of the Sri Lankan cricket team. Share some of their names with your classmates.



India and Sri Lanka are two separate countries. There are more than two hundred countries in the world.

- *You had read about a few countries in Class 6. Can you recall their names? What is it that you remember about these countries? Share this with your classmates.*
- *You surely know the names of many more countries. Make a list of five countries. Share this with the class, and using a world map identify the location of the countries you have listed.*

You probably know that each country has its own national flag. Just like its separate, special national flag, each country has its own separate currency. Last year you read about Indonesia and below you will find a currency note from that country.



Fig. 1 An Indonesian currency note

- *Can you, by looking at this picture of an Indonesian currency note, mark out some specific characteristics of this country? Try and recall what you read in Class 6.*

So far in this chapter you've been able to recall the names of several countries besides India. You have also coloured the countries that neighbour India. Now let us see how India is made up of several states.

When you introduce yourself to someone new you probably say, "My name isI study at School. This school is in the state of Madhya Pradesh. This school is in village/city inDistrict." You introduced yourself as the resident of Madhya Pradesh state. There are several other states in India like Uttar Pradesh, Karnataka, Gujarat, etc. There are in all 28 states in India

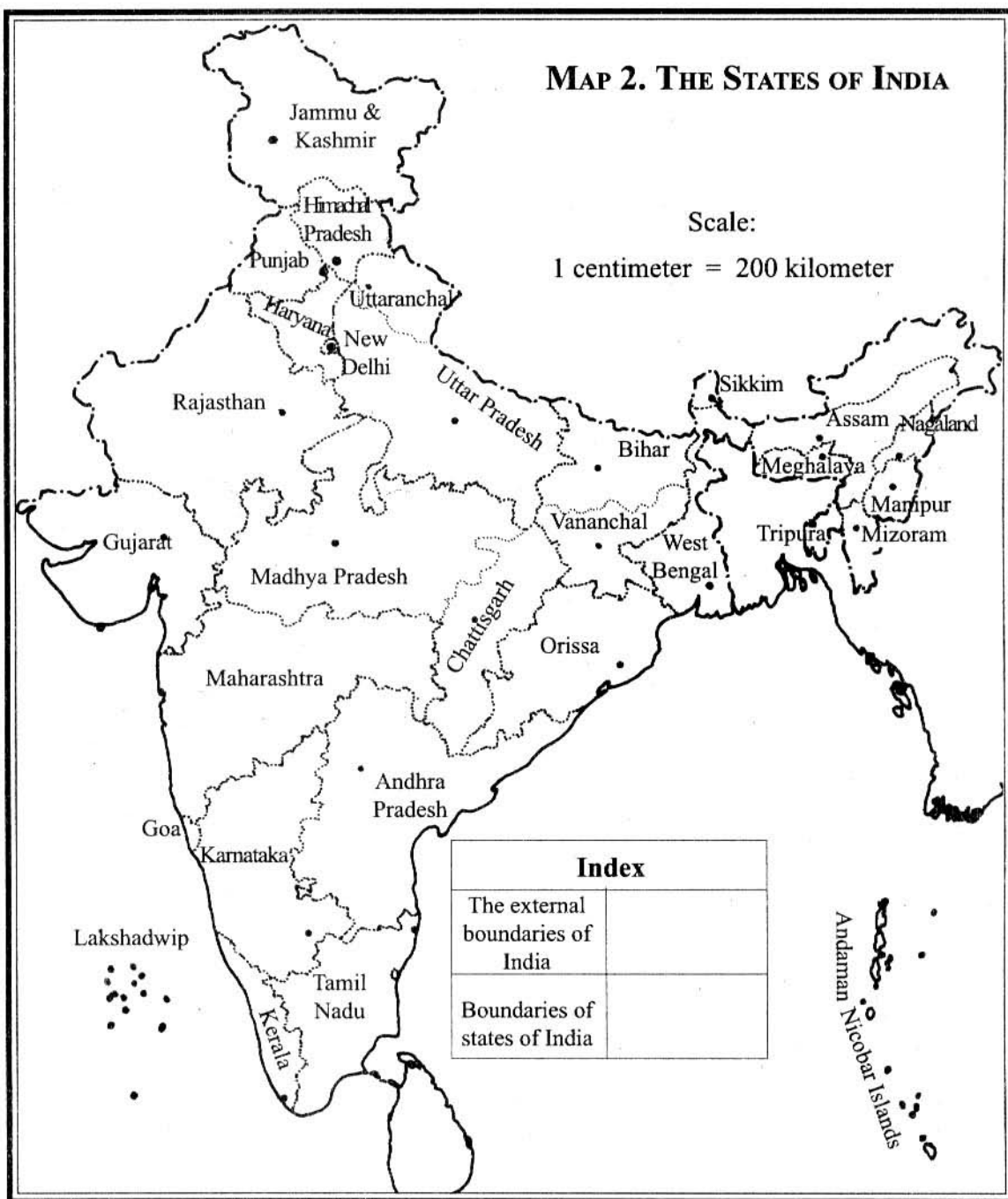
- *Looking at Map 2 count the number of states in the country and write down how many there are:*
- *Besides the state that you live in, can you name eight other states in India? To challenge yourself try and write the names of states without looking at the map.*

1. 2. 3. 4. 5. 6. 7. 8.

MAP 2. THE STATES OF INDIA

Scale:

1 centimeter = 200 kilometer



On Map 2, using your index finger trace the borders of the states you have listed above. You are probably aware of the fact that all the cities that are within a state's borders are part of that particular state.

In listing the states above you haven't written Bangladesh or Nepal have you? Bangladesh and Nepal are not states of India. They are independent countries which neighbour India but are not part of India.

- Try and find West Bengal and Bangladesh on Map 2. While West Bengal is now a state in India and therefore a part of India, and Bangladesh a separate country, did you know that they were once part of the same state of Bengal? Ask your teacher for more details on this.

A NEW STUDENT IN CLASS

Has a student from a different state ever come to study in your school? Once Ila's school had one such visitor. Ila was a student of the 7th class who studied in a school in Jaipur. One day Ila saw a new girl in her class. The class teacher introduced the new girl saying, "Today we have a new friend in our class. Her name is Mira. Mira is from the state of Tamil Nadu. She speaks Tamil at home but she also does know some Hindi. She is here because her father has been transferred to a factory in Jaipur as a result of which her family lives here now. Mira will be your classmate and it is upto all of you to make her feel at home here." Ila decided to befriend Mira and during the tiffin break went to Mira and asked, "Would you like to share my tiffin of roti and subzi?" While sharing their tiffin, Ila curious to know more about Mira, asked, "What language did you use to speak with your friends in your old school?" Mira replied, "Tamil teriyuma" and Ila began to laugh hearing this. Her laughter upset Mira who said, "What's so funny? Just like people speak Hindi here, they speak Tamil in Tamil Nadu. I had just asked you in Tamil whether you understood any Tamil."



Gradually a strong friendship developed between Ila and Mira. Mira would share her memories about her old home and old school with Ila. She spoke about how her home had been next to the sea and of the many times she and her friends had played on the sea shore. In the beach they would search for shells and build castles in the sand. She told Ila how they enjoyed seeing the fishermen pass by in their boats, and would wish that they could venture out into the sea as with the fishermen. Through hearing Mira's stories, Ila began to imagine the sea. She wished that she could really see the sea. She had never been outside Rajasthan her whole life and so had never seen the sea.

Ila and Mira began spending a lot more time with each other, often spending time at each other's homes after school. One day Mira's mother asked Ila, "Would you like to come with us to Chennai during the summer vacations?" Ila was very pleased, and asked her parents who agreed to let her go. Ila and Mira were very excited and began counting the days till the departure. One day while thinking about their forthcoming journey, Ila asked Mira, "I don't know any Tamil. I won't be able to speak to anyone there at all." Mira advised her, "You can perhaps learn some Tamil from me, because in Chennai people speak in Tamil most of the time." Ila then asked, "If I need to buy some things in Chennai, can I use the same money that I use here in Jaipur?" Mira was taken aback by Ila's question and said, "How on earth did you come up with this? We are not going to another country. Tamil Nadu is just another state in India and all over India only one currency is in use. Just like Rajasthan is a state in India, similarly Tamil Nadu is also another state and therefore the same currency is used there as well."

- Look at any rupee note. On one side of the note, you will see the value of the note printed in several Indian languages. The Tamil message is usually printed on the third last line.

Ila and Mira's Journey to Chennai

On Map 3 you will find the train route from Jaipur to Chennai. The train they will take starts at Jaipur and its final destination is Chennai. The main junctions that the train passes through have been plotted on the map. The dots on the map indicate these junctions. Read these. The train journey takes forty hours. You are already familiar with the states that the train will travel through.

- **List below the states through which this train will travel:**

1. **Rajasthan**

2.

3.

4.

5. **Tamil Nadu**

Ila and Mira have begun their train journey. The train left Jaipur at 4pm. Now it is nearly 8 o'clock at night. The train has stopped at Kota station and someone in the compartment mentions that this is the last station in Rajasthan, and that the next station will be in the state of Madhya Pradesh.

- **In the columns provided below fill out the states that the train will journey through in the left hand column, and on the right fill out the corresponding stations that fall within each state:**

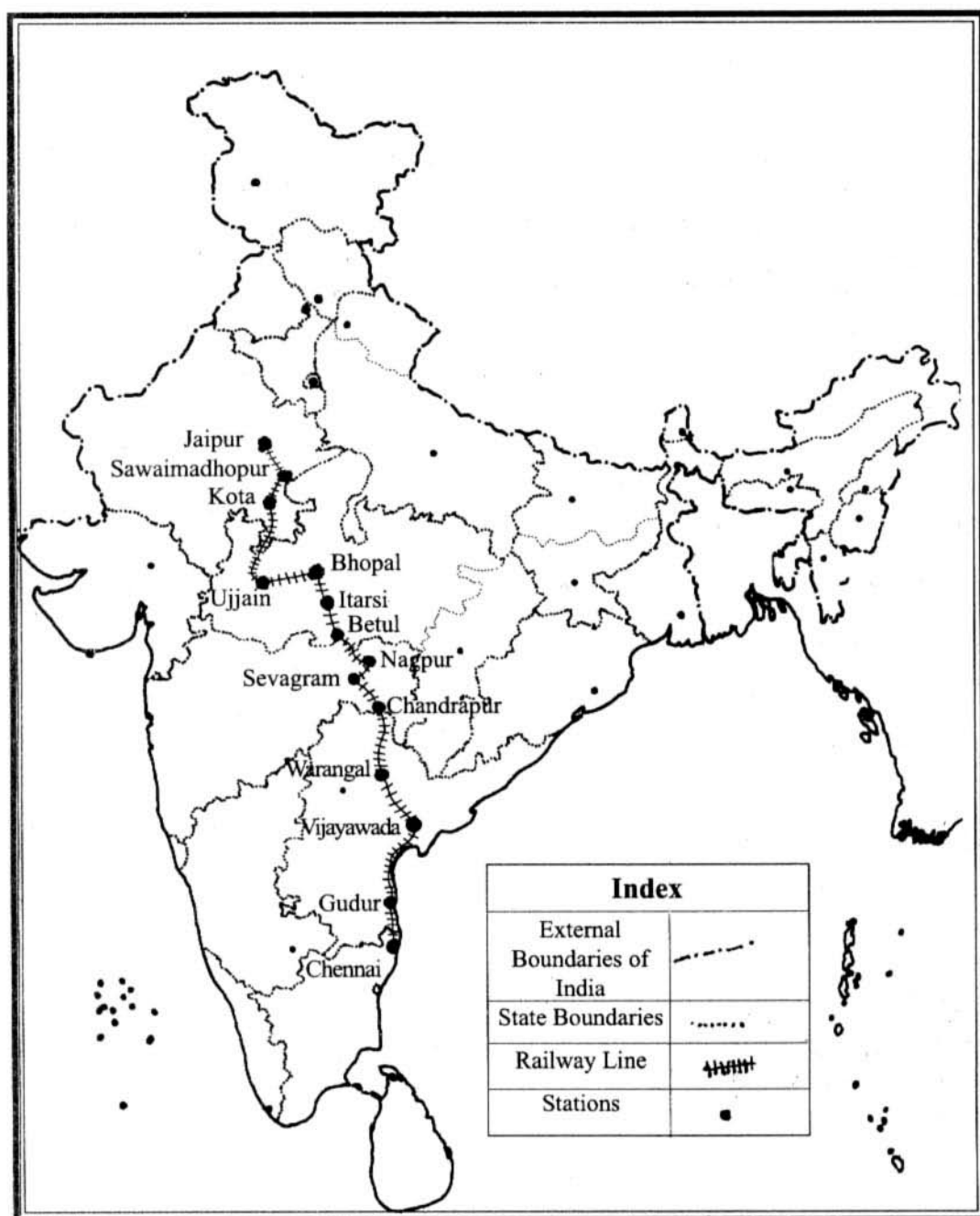
State	Cities
1. Rajasthan	
2.	
3.	
4.	
5. Tamil Nadu	

The next day, early in the morning, the train reaches Bhopal. Mira and Ila eat 'poha' at the station for breakfast. Mira's mother also buys them some 'shrikhand'. The 'shrikhand' tasted sweet and sour and Mira's mother explained that this was mainly made during festivals in the states of Madhya Pradesh and Maharashtra.

The train soon left Bhopal and Mira and Ila settled back into their compartment. Mira's mother had bought herself a newspaper in Bhopal and was busy reading it. On the back page of the newspaper there was a photograph of the Chief Minister of Madhya Pradesh. Looking at this photograph Ila remarked, "Our Chief Minister is a different person from the one in this newspaper." Mira's mother lowered her newspaper and said "Jaipur is in the state of Rajasthan. So you are familiar with the Chief Minister of that state. This is a photograph of the Chief Minister of Madhya Pradesh." Ila pondered over this for a while and then asked Mira, "Will the Chief Minister of Tamil Nadu be a different person as well?" Mira thought for a moment and said, "Yes, that should be the case." Mira's mother added, "Since the city of Chennai is in the state of Tamil Nadu, it will have a different Chief Minister just like the states of Rajasthan and Madhya Pradesh. Each state in India has a different Chief Minister." While they were listening to Mira's mother the train began to pass through a dense green jungle and Mira and Ila got absorbed in watching this beautiful scenery.

- **Discuss with your teacher what the difference is between the Chief Minister and the Prime Minister.**

On reaching Chennai, Ila and Mira were very happy. By now Ila was able to recognise and



even speak a few words of Tamil. They would go to the sea shore everyday to look at the waves and play with the sand. Ila thought the sea was amazing and never got tired of watching it for hours on end. But gradually the days went by, their vacation came to an end and it was time to return. They took the same train to return to Jaipur and passed by all the same stations along the way, now in the reverse order.

You have learnt in this lesson that India is one among several countries in the world. You've also found out that there are twenty-eight states in India and that Rajasthan, Madhya Pradesh and Tamil Nadu are some of these states. You know that if you travel anywhere in India you can use the same rupee and paise that you now use. Only if you travel outside India, i.e. to another country, will you have to change your currency to that used in the country that you plan to travel in.

THE STATE GOVERNMENT

There are two kinds of governments in our country - the central government and the state governments. Apart from the central government for the whole of India, we also have separate governments for each state. For instance, the Madhya Pradesh government also makes and executes laws. That means that the laws of the government of Madhya Pradesh as well as those of the central government of India apply on all those who live in Madhya Pradesh. In the same way the laws of both their state and central governments are applicable to anyone living in India.

The central government appoints a representative in every state and that person is called the Governor.

In this chapter we shall read about the state government and in the next class we shall read about the central government.

- *Which government's laws are applicable to someone living in Madhya Pradesh?*
- *Would the laws of the Madhya Pradesh government also apply in the state of Himachal Pradesh?*
- *Would the laws made by the central government be applicable to the state of Himachal Pradesh?*
- *Would the laws of the central government be applicable in Bhopal?*
- *Who is the governor of Madhya Pradesh?*

Vidhan Sabha Constituencies

The people who make the laws of a state government are called '*members of the legislative assembly*' (M.L.A.) or members of

the Vidhan Sabha. The word *legis* means law in Latin and so does the term *vidhi* in Sanskrit. It is from these roots that the words legislator, legislation, legislative and *vidhayak*, *vidheyak*, etc. come.

MLAs are chosen from different constituencies. You know that the members of a panchayat / municipality are chosen by the people. For this the panchayat's area is divided into different wards. For the election of MLAs the entire state is divided into different constituencies. These constituencies are called the legislative or Vidhan Sabha constituencies.

One ward of a panchayat has just 300-400 people. One Vidhan Sabha constituency may have one lakh or even more people. One lakh is a lot of people. They may live in many villages and towns. Big cities that stretch for many kilometers also have several lakhs of people. That is why one big city (like Bhopal, Indore, etc.) can have more than one Vidhan Sabha constituency. One legislator or MLA is chosen from each Vidhan Sabha constituency to represent that constituency in the Vidhan Sabha.

Candidates

Different political parties compete in the elections to the Vidhan Sabha. These parties put up their '*candidates*' from each constituency. The candidate, or aspiring MLA, is that person who stands for the election and asks people to vote for him or her. A person has to be at least 25 years old to stand for election to the Vidhan Sabha. One person can stand for election in more than one constituency at the same time. Even if a person does not belong to any political party, but wants to stand for an election then she or he can do so. Such a

candidate is called an 'independent' candidate.

Symbols

Every party has its own election symbol. Its candidates fight the elections on this symbol. Independent candidates are also given their own election symbols.

Who can Vote?

Who is eligible to cast a vote? All those people residing in the area of a Vidhan Sabha constituency who are at least 18 years of age can cast a vote in the Vidhan Sabha elections. Before they can do this, however, they have to make sure that their name is on the electoral rolls. The electoral roll is the list of all the people who are eligible to cast a vote from a constituency.

- *If there are 80 Vidhan Sabha constituencies in a state then how many MLAs will it have?*
- *Why do we need election symbols?*
- *A person who stands for an election is called - minister / candidate / MLA.*
- *With the help of your teacher find out :*
 - *Which Vidhan Sabha constituency do you live in?*
 - *Who is the MLA from your constituency? Which party does she or he belong to?*
 - *In the last elections which political parties had put up candidates from your constituency?*

The State's Council of Ministers

The Chief Minister of a state is the person who is chosen as its leader by the party, which wins in more than half the total number of constituencies of that state. This means that if in any state there are two hundred Vidhan Sabha constituencies then the party with more than 100 winning candidates (MLA) is invited by the governor to form the Council of Ministers.

The Chief Minister (who also should be an MLA) chooses his ministers from the MLAs of his party. The Chief Ministers and his council of ministers are called the state government, so it is said that the winning party forms the government.

- *If there are 80 MLAs in a state then what is the minimum number of seats required for a party to form the government?*
- *In your state (Madhya Pradesh) which party formed the government?*
- *Which political parties have formed the government in the following states:*
Gujarat, Maharashtra, Rajasthan, Chattisgarh, West Bengal, Tamil Nadu, Kerala, Bihar, Andhra Pradesh.

THE WORK OF THE GOVERNMENT

After being elected to the Vidhan Sabha the MLAs are expected to regularly participate in its sittings. The Vidhan Sabha sits to meet 2 or 3 times in a year.

One of the main functions of the government is to make laws. The government is also supposed to execute its laws. If any person breaks the law or does not follow it then it is the job of the government to try such a person in a court and, if necessary, punish him or her. You will read more about courts and the processes of ensuring justice in the next chapter. So the government has three basic functions: making laws, executing laws and ensuring justice.

How Laws are Made

Several kinds of rules and laws have been made for all people of our country. For instance, there is a law that you cannot keep a gun without having a license for it. Or that women cannot marry before they are 18 years old and men cannot marry before the age of 21 years. These rules and laws have not been made just

like that. People elected their government which thought carefully before making such laws. A lot of such laws are made by the state and central governments of our country.

In the Vidhan Sabha meetings MLAs discuss a number of topics like agriculture, education, *panchayati raj* and various problems faced by the state. The MLAs can ask questions which the concerned ministers have to answer.

The Vidhan Sabha makes laws on certain issues. The process of law making is as follows: first, a 'bill' is presented on it in the Vidhan Sabha. A lot of debate and discussion usually take place on it. If necessary, certain changes can be made in the bill. When more than half the MLAs who are present and voting in the Vidhan Sabha are in favour of the bill, it is said to have been passed. After having been passed in the Vidhan Sabha the bill comes to the Governor for approval. Only after approval by the Governor is a bill said to be the law.

Executing Laws

It is the job of the state's council of ministers to execute the law. In common usage it is the council of ministers which is called the government. The Vidhan Sabha of Madhya Pradesh is located at Bhopal. The Governor and council of ministers, too, stay in Bhopal. The place where a state's Vidhan Sabha is located and where its council of ministers works is called the capital of that state.

The state government has several lakhs of government employees to execute the laws made by the Vidhan Sabha - collectors, *tehsildars*, block development officers, policemen, *patwaris*, teachers, doctors, etc. All of them are paid salaries by the state government. They have to follow the orders of the state government.

You saw what the state government is, how laws are made and how the council of ministers is formed. Come let us read the story of an MLA to understand all these better.

- *Write in your own words how a law is passed.*
- *Why is Bhopal called the capital of Madhya Pradesh?*
- *Look at the map of India and locate the cities in which the Vidhan Sabhas and councils of ministers of each state are located.*

Candidate, MLA, Chief Minister, Minister, Governor - have you understood all these terms? Read the above section again after reading the story which follows.

- *If you are still having difficulty ask your teacher to organise a skit on the election process with you to explain how the state government is formed.*

THE STORY OF AN MLA

Paschimgarh is the name of an imaginary state. It has 100 Vidhan Sabha constituencies. These days elections are being held throughout the state.

One of its constituencies is Kaushalpur. Kaushalpur, too, is an imaginary place. (In this story all the parties and people are imaginary. But the way in which MLAs are elected and how they make laws is all true.)

Five political parties were fighting the elections in Paschimgarh state. They had finalised their candidates from each constituency. The most powerful parties were the Bharat Dal and the Mahakaushal Party. Vilasbhai of Bharat Dal and Ramprasad of Mahakaushal Party were standing for election from Kaushalpur constituency. There were also some independent

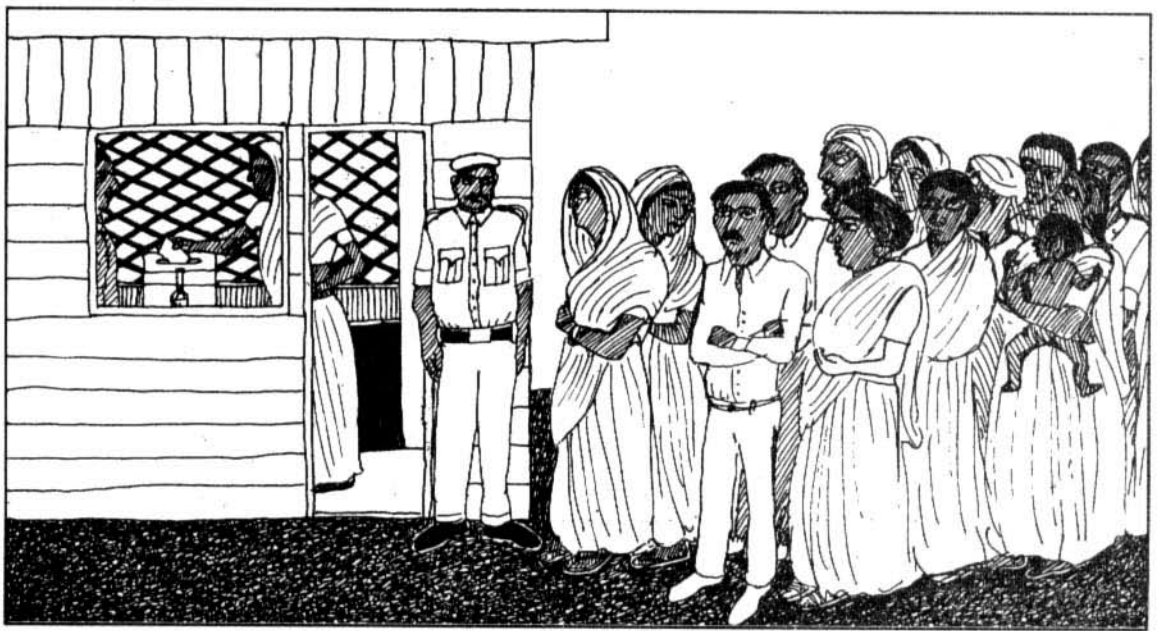


Fig. 1 Voting in Kaushalpur

candidates who were not members of any party. There were a total of 8 candidates in Kaushalpur constituency, 5 of whom belonged to different political parties and 3 were independents.

Campaigning

The elections were due to be held on 25 March. The campaigning for the elections started 15-20 days before that with loudspeakers, jeeps, tongas and public meetings. The candidates from every party made promises to the people.

One said, "We will bring down the prices" and another said, "We will get you land" and a third said, "We will increase the daily wages of laborers." The candidates also criticised the members of other parties. All this noise and activity continued till the evening of 23rd March.

- Which parties were contesting the elections in Paschimgarh?
- Write four sentences about any election campaign that you may have seen.
- Discuss with your teacher -
Why is campaigning done?
Why is there a law that all campaigning

must stop one day before the day on which votes are cast?

Votes are Cast in Kaushalpur

Voting began in the morning of 25th March and continued till evening. There were long queues outside the polling centres. Everybody was there - old and young, men and women. One person sat at the entrance of each polling centre with a long list before her or him. Every voter first went to this person. Anybody whose name was not in the list would be sent back. A mark was made with indelible ink on the nail of every person whose name was in the list. She or he would then sign a register and take a ballot paper and go behind a curtain. The voter would stamp a sign on the symbol of the candidate she or he supported. Then the ballot paper was carefully folded and put into a ballot box.

At one point a great argument took place between a man and an official. The official was saying, "You have already cast your vote, why have you come again?" The man kept pointing to his nails and saying, "When there is no mark on my nails then how can you stop me? You have either struck off my name by mistake or somebody has come and cast a fake vote in my name." In the end the

official told him to take another ballot paper, mark his choice on it and seal it in an envelope. The official kept that envelope with himself.

• **Discuss with your teacher -**

What happens to the votes in these sealed envelopes?

How can you recognise which person has cast a vote?

What precautions are taken to see that fake votes are not cast?

This is how voting took place in all the Vidhan Sabha constituencies of Paschimgarh. After two days the counting of votes began at all the places. The counting of votes also began in Kaushalpur constituency. By evening the results of the election began to come in. When all the ballot boxes of Kaushalpur had been emptied out and the votes counted, it was found that Ramprasad had received 42,803 votes and Vilasbhai had got 28,156 votes. The other 6 candidates had received less than 4041 votes.

Results were also coming in from the other Vidhan Sabha constituencies of Paschimgarh. One candidate was declared elected from each constituency. Most of them belonged to one party or another. Ramprasad who was declared elected in Kaushalpur was from the Mahakaushal party.

When the results had been declared from all the constituencies then 100 people had become MLAs. You would remember that Paschimgarh state had 100 Vidhan Sabha constituencies. Most MLAs were from different parties. From two places independent MLAs had been elected.

• **If the total number of votes in Kaushalpur was 1 lakh what percentage of people cast their votes in this election?**

• **Why is a low percentage of votes not desirable?**

• **Find out how many MLAs are there in your state Vidhan Sabha?**

The parties to which the 100 MLAs belonged are as follows:

Party	Number of MLAs
Bharat Dal	60
Mahakaushal Party	25
Other parties	13
Independents	2
Total	100

Who Formed the Council of Ministers

Read the section under the subtitle "The state's council of ministers" once again.

• **To have more than half the total number of legislators in Paschimgarh, a party had to have or more legislators.**

• **Which party in Paschimgarh had more than half the total number of MLAs?**

The party with more than half the total number of MLAs is said to be the majority party.

The Bharat Dal had more than half the total number of MLAs in Paschimgarh. So the Governor of Paschimgarh asked the leader of the Bharat Dal to form the government. The leader of the Bharat Dal became the Chief Minister. She was herself an MLA.

The Chief Minister selected 12 other MLAs from her party to be her ministers. This is how the council of ministers of Paschimgarh was formed.

Ramprasad was elected from the Kaushalpur constituency, but his party did not form the council of ministers. He was a member of the opposition party.

All the MLAs who are not part of the ruling party are said to be part of the opposition. The Bharat Dal formed the government in Paschimgarh and the Mahakaushal Party and other parties and independents were the opposition.

- *How many MLAs were in the opposition in Paschimgarh?*
- *In another Vidhan Sabha constituency in Paschimgarh the results of the elections were thus - Vikalp 25,000 votes, Vimla 48,000 votes, Kamla 32,000 votes. Who would be the MLA from this constituency?*
- *In another state a total of 80 MLAs were elected. 30 of these MLAs were from one party. Could this party have formed the government? Explain.*

then the education minister would reply. Some MLAs would be satisfied by the answers while others would not.

The 'speaker' would coordinate these discussions. The speaker's job was to ensure that everybody got time to present their opinion and that the MLAs listened to each other peacefully. He or she had to decide according to the rules as to which issues could be discussed and in what order they should be taken up.

A Law on Minimum Wages is Passed

Read the section under the subtitle "How laws are made" again because we are going to read about a bill being presented in the Paschimgarh Vidhan Sabha.

The minister of labour presented a bill on minimum wages in a sitting of the Vidhan Sabha. First copies of the proposed bill were distributed to all the MLAs. Summarising the bill, the labour minister said, "Production has risen substantially over the last few years. Prices have also gone up. But the daily wages of labourers have not risen as much as the income of other people. Several labourers' organisations have raised this issue with their employers. Strikes have also been held. The strikes have had a bad effect on production. But, to an extent, the demands of the workers are justified. The government should think about the welfare of the people. Keeping all these things in mind we are proposing this bill. It raises the minimum

The MLAs Meet in the Vidhan Sabha

Several meetings of the Vidhan Sabha took place over the next five years. At every sitting many matters concerning the state were discussed and debated and many decisions were taken. These included - how much sales tax should be paid on various items; whether it should be more on matchboxes or on oil; whether a concession should be given for fertilizers or not; how panchayats should be formed; and other such topics.

In these meetings the MLAs would often put questions to the government and the concerned minister would reply. Somebody would ask, "Prices are rising sharply. What are you doing about this?" To which the finance minister would have to give a reply. If it were asked, "In how many primary schools of the state is there a shortage of teachers? What are you doing about this?"

Production has risen substantially over the last few years. Prices have also gone up. But the daily wages of labourers have not risen as much as the income of other people.

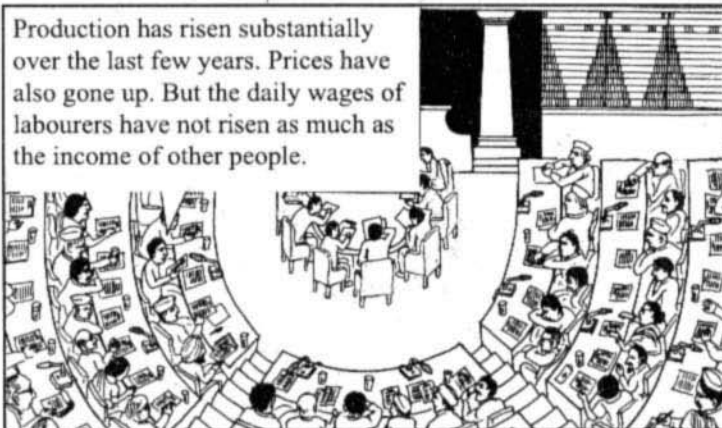
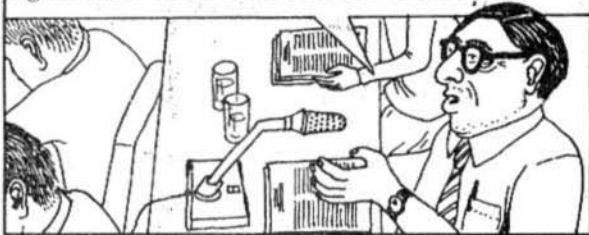


Fig. 2 Identify the labour minister in this picture. What are the papers kept on the table before everybody? What else is on the table? What is the need for that?

wages of an industrial worker from Rs 60 to Rs 70 per day and that of an agricultural worker from Rs 55 to Rs 65 per day. There will be a point by point discussion of it later." Every MLA had a copy of the bill. Most of the MLAs read through it. Then the debate began. Some spoke in favour of the bill and some against it. An MLA from the Bharat Dal supported the bill saying:

The majority of people in our country depend upon agriculture and agricultural labourers are the poorest of the lot. Our country cannot prosper till their condition improves. They have to face the rising prices of grain, etc. The daily wages of agricultural labourers should be increased.



But the MLAs from the Mahakaushal Party were opposed to the bill. Ramprasad of that party said:

If the wages of agricultural labourers are increased then the prices of grain, dal, oil, will all go up.



An MLA from the Bharat Dal disagreed :

If so many agricultural labourers get more money then they will also buy things like clothes, radios and bicycles. So the demand for things made by factories will increase.



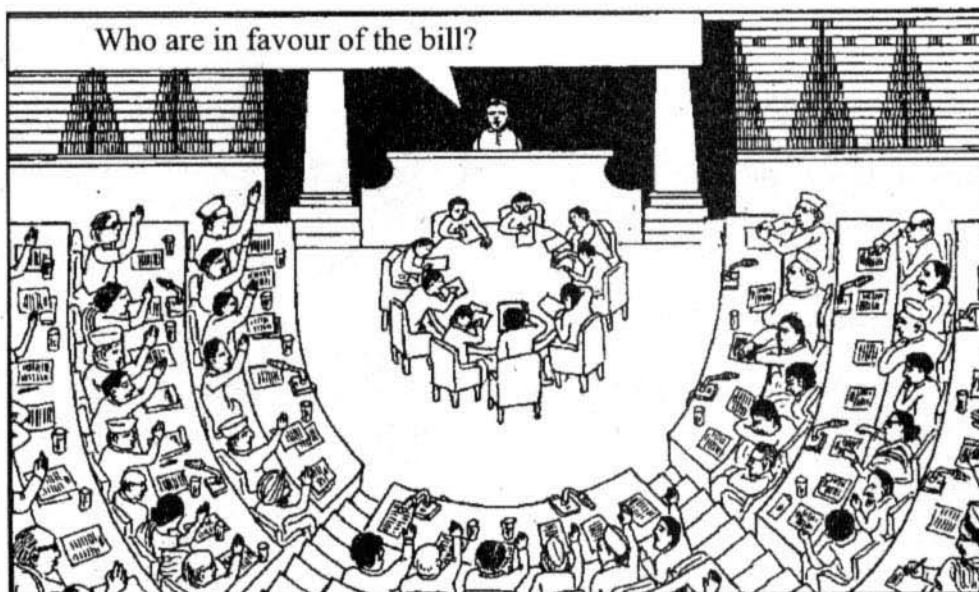
A lady legislator from the Mahakaushal Party said, "I do not support this bill because such announcements are not implemented. Even today women labourers are paid less than the men. We should not talk about increasing the wages, but about strictly implementing the old laws. Making laws without implementing them serves no purpose."

A woman legislator from the Bharat Dal said, "Special provisions have been made in this bill to ensure that men and women receive the same wages. This government will take care that workers actually get the wages due to them."

This is how discussions take place about any bill in the Vidhan Sabha. Some parties speak in favour of the bill and some against. The bill is discussed threadbare and some changes are also made. Several sittings are required for all this. In the end the legislators' approval is sought for passing the bill.

Finally one day voting on this bill was done in the Paschimgarh Vidhan Sabha. That day all the 100 MLAs were present. 60 MLAs from the Bharat Dal and 4 MLAs from other parties supported the bill. But the Mahakaushal Party and some other parties opposed it. 64 votes were cast in favour of the bill and 36 against it.

The bill was thus passed in the Vidhan Sabha. Then the bill was sent to the Governor for his signature. It would be considered the law after it had been signed.



HOW IS A LAW IMPLEMENTED?

The law was published in a book called a gazette and was sent to government officials like the collector. Now it was the collector's responsibility to see to it that every labourer got what the Vidhan Sabha had decided.

EXERCISE

- Who makes the laws which you follow: Madhya Pradesh government, Uttar Pradesh government, the central government?
- Write two sentences about each of the following:
 - The opposition
 - A candidate
 - A party
 - An MLA
 - A bill
- Can all those who vote in the panchayat elections also vote in the elections for an MLA?
- What are the differences in the elections for a panch and an MLA?
- Write three main points about the election of an MLA.
- What is the work of an MLA?
- How is the Chief Minister appointed?
- How is the council of ministers formed?
- What is the difference between a minister and an MLA?
- A bill was proposed to stop charging any tax on agricultural land in Paschimgarh. When a vote was taken after discussions then the hands of 30 MLAs rose. Was this bill passed? Answer with reasons.
- What should your MLA do if there is a drought in your area?
- What is the difference between a government employee and a minister?
- How was the minimum wage law passed in the story? Describe the main points that were raised in the debate on it.

LAW - COURTS AND JUSTICE

You are likely to have heard about some court cases around you. Why don't you narrate a case that you know about? Talk about the people one meets in courts. You can also take a look at all the subtitles in this chapter and discuss what you know about the key words contained in them.

We shall now study the dispute between Kalluram and Parsuram and how it was settled in the courts. This example will help us understand the judicial system in our country.

A DISPUTE OVER LAND

Kallu was busy ploughing his land. As he neared the electricity pole in his field he sensed that something was amiss. He could remember that he used to plough till beyond the pole. But now the boundary ended almost a foot or so before. He left his plough and went to the pole. As he looked carefully there he became convinced that Parsu, his neighbour, had shifted the boundary.

He was seething with rage at Parsu's mischief. That night he went to the field with

his brother Laxman and son, Reva. They worked overnight and shifted the boundary to its original position.

When Parsu found this out in the morning he marched off to Kallu's house with his lathi. In the fight that took place, Parsu beat up Kallu so badly that his hand broke.

As the news spread, a big crowd gathered and the village kotwar also arrived. People intervened to pacify Kallu and Parsu.

A little while later Laxman and Reva took Kallu to the nearby town which was also the tehsil headquarter. They showed Kallu to the doctor and got his hand plastered. Then along with the doctor's certificate they proceeded to the police station to file a report.



Filing the Report

At the police station Reva filed the report against Parsu. The clerk wrote out the report on an ordinary blank paper. This is known as the 'first information report' (F.I.R.) Reva signed the report and asked the clerk, "Please enter the report in your register and give us a copy as well." "I have to wait for the thanedar (head of the police station) to come before I can enter the report in the register," the clerk replied. The head of a police station is formally known as Station House Officer (S.H.O.) So they waited and the report was entered after the arrival of the thanedar. As they made to leave, Reva asked for a copy again. He knew that the person who files a report is entitled to a copy of it. So, he made sure that they had a copy of their report before they left the police station.

- **Why did they wait for the SHO to return? If you were to file such a report what would you write in it?**
- **Why is it important for the person who makes an F.I.R. to take a copy of the report?**



Fig. 2 Filing the FIR at the police station

Investigation and Arrest

The thanedar went to the village and began his investigation by examining the injuries suffered by Kallu. The report of the hospital doctor established quite clearly that the injuries were serious. Then he questioned Kallu's neighbours. The neighbours gave him a full account of the incident that had taken place. This established beyond doubt that Kallu was injured on being violently assaulted by Parsu.

FIRST INFORMATION REPORT

If you have to make a complaint to the police it is necessary to file a First Information Report (F.I.R.) at the police station. After the F.I.R. is filed it becomes the duty of the police to investigate and solve the problem.

When an F.I.R. is filed, details like the following need to be given – a description of the incident, name of the offender, time and place of the offence and the names of the witnesses. All information available which is connected with the incident needs to be recorded.

Anyone can file an F.I.R. in a police station. If the person is literate she/he can write the F.I.R. herself, sign it and submit it. If illiterate, a person can submit the F.I.R. orally and whatever is said will be written down. The S.H.O. will then read out this recorded statement to the person and after approval, the person will sign it. The account of the crime should be entered in the Station House Register on the basis of the F.I.R. and a copy of the F.I.R. given free of charge to the person making the report.

In case the thanedar refuses to file the report, the person can go directly to the D.S.P. or the Magistrate and file the report. The report can also be sent by post to them.

ARREST

It is a fundamental right of all citizens to be able to move freely. No one can be deprived of this right and be put behind bars without proper reasons or without following proper procedures. The police can arrest an accused in order to interrogate (question) him. It is also needed to prevent an accused from destroying the evidence against him. Besides, the accused must also be prevented from possibly committing other crimes. However, before a person is arrested he/she should be informed of the charges being levelled against him/her by the police. If this is not done, the accused has the right to refuse to go to the police station. It is illegal to arrest people without apprising them of the charges made against them.

Since a person is arrested only to help investigation and to prevent him from committing a new crime, arrest is not a punishment.

At the police station, no one can be forced to accept the charges. In any case, even if the person accepts the charges or confesses at the police station, he/she cannot be punished on that basis. A confession is valid only if it is made before a magistrate or in a court of law. The job of the police is to investigate the crime and produce evidence before the court. The police cannot penalise anyone for anything. All cases and complaints have to be heard by a magistrate and it is the magistrate alone who can pass a sentence to penalise those proved guilty.

The thanedar then went to Parsu's house and informed him that he was being arrested on the charge of causing grievous injury to another person. He arrested Parsu and took him to the tehsil police station and questioned him there. Parsu flatly denied ever assaulting Kallu. The thanedar tried hard to make Parsu accept his offence but he stuck to his denial. Parsu was detained in the police lock up so that he could be produced before the magistrate the next day.

- *Who investigated the offence and in what manner?*
- *What is meant by 'an accused'? In this story who is the accused?*
- *What were the charges levelled against the accused?*
- *Kallu thought that the thanedar had arrested Parsu to punish him for the crime. Was he right?*

propertied person can stand guarantee for you and give your bail or if you have property you can fill the bond yourself. The bond is to make you promise that you will appear before the thana or the court whenever summoned. If you don't come, your property will be confiscated. If you can get such a bond filled you can be released on bail."

Parsu informed the thanedar that he owned 8 acres of land. So he filled the bail bond for himself. While releasing him the thanedar said to Parsu, "You have to appear before the court tomorrow for a hearing. If you wish you can engage a lawyer for your defence."

Non-bailable Offence

All offences are not bailable. Theft, dacoity, murder, bribery, etc. are non-bailable offences. Those accused and arrested for these offences cannot be released on bail. However the accused can make an appeal to the magistrate to grant bail. It is then upto the discretion of the magistrate whether the person accused of a non-bailable offence is granted bail or not. This is not a right of the accused.

Bail

Parsu was hankering to be set free from the police lock up. The thanedar explained – "You can be let out if you can give bail. Some

The First Hearing and the Lawyer

Kallu's and Parsu's case was to be heard in the court of the judicial magistrate which was held in the town. There were many people in and around the court. Lawyers in black robes, people facing trial, and many other people who had come to attend the hearing of other cases. Parsu and his son, Kallu, Reva, Laxman and the thanedar were all present. Parsu had engaged a lawyer. On the other hand, the assistant public prosecutor (or government lawyer) was handling the case on behalf of the government.

After a long wait, Parsu and Kallu were called for the hearing. This was the first hearing of this case before the judicial magistrate.

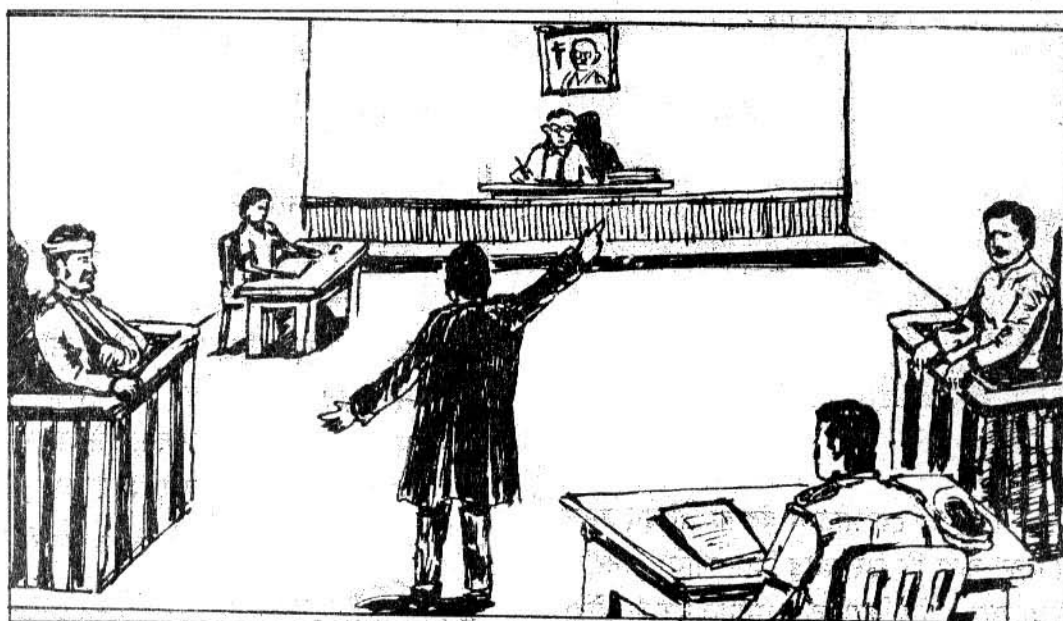
The thanedar had given a copy of the FIR and the police report to Parsu's lawyer so that he could know the exact charges levelled against his client. From these reports Parsu's lawyer could also know the kind of evidence that the police had collected against Parsu. All this information would enable him to prepare a defence for Parsu, who was the accused in this case. Thus in the first hearing, the judicial magistrate accused Parsu of inflicting grievous injury to Kalloo. This

offence, if proved, would entail imprisonment for 4 years. Parsu did not accept the charges. So, the magistrate ordered a second hearing of the case after 15 days.

The Evidence of Witnesses

Parsu had given the names of some friends as his witnesses. Reva, who had filed the FIR for Kallu had also named some people as witnesses. While making his investigations, the thanedar had taken down the names of two neighbours of Kallu as witnesses. All these witnesses received judicial orders from the magistrate to be present for the second hearing of the case on the given date.

15 days later all the concerned people reached the tehsil court. Once again, their turn came after a long wait. To begin with, a woman who was the witness on behalf of the government was summoned. She narrated the events of the day of the crime. The public prosecutor as well as Parsu's lawyer questioned her on many points. The magistrate heard the evidence of two such witnesses and then gave the date for another hearing after some days. In this way, at every hearing the evidence of one or two witnesses was heard and questioned, and the date was announced for the next hearing.



A view of the court

The hearings continued for many months. Parsu had to pay the fees of his lawyer. He also had to spend on travelling to the tehsil headquarter and back. His work on the fields also suffered on the days of the hearing.

A year dragged by. Finally, the magistrate announced his verdict. The offence committed by Parsu was to be punished by imprisonment for 4 years.

- Which court was hearing the case of Parsu?
- What happened in the first hearing?
- What is the lawyer who deals with the case on behalf of the government called?
- Discuss why it is necessary to hear the evidences given by the witnesses in any case?
- In the picture of the courtroom, identify the lawyer, the magistrate, the writer and the witness.

Appeal at the Sessions Court

Parsu was unhappy with the verdict. He was very anxious about what would happen to his family when he was in jail. He asked his lawyer if something could be done. The lawyer suggested, "We can file an appeal in the session's court. The session's court judge is higher in rank than the judicial magistrate. He has the power to change the decision of the magistrate. Let's take a chance. Maybe, we can at least get the punishment reduced."

Parsu enquired, "Where is the session's court? What will I have to do to make an appeal there?"

The lawyer replied, "The session's court is in the district headquarter. You can leave the task of making the appeal to me. Of course you must take care to pay my fees regularly." Parsu was still worried. He was thinking of the frequent hearings in the case. He said, "The district headquarter is quite far away. Travelling there and back will cost

so much. How can I manage this?" The lawyer assured him that the case in the session's court would require not more than one or two hearings in which Parsu would have to be present. The rest of the case would proceed on the basis of the file of the case.

Parsu's lawyer appealed to the session's court on his behalf. The session's court ordered a stay on the decision of the judicial magistrate. This meant that Parsu did not have to go to jail immediately. In this court, Parsu, Kallu and their witnesses had to appear only once. The lawyer handled the rest of the hearings. The session's court took 2 years to announce its judgement. It reduced the punishment by a year, but Parsu was held guilty all the same.

- Can you think of the reasons why the session's court may have reduced Parsu's punishment?

The High Court

The decision of the session's court disappointed Parsu very much. He asked his lawyer, "Can this decision be changed anywhere?" The lawyer told him that every state has a High Court. This is the highest court of any state. The decisions of the smaller courts in the state can be challenged there. The High Court does not summon the accused or the witnesses to appear before it at all. It takes decisions on the basis of the case-file alone. "If you want to try and appeal to the High Court to reduce your penalty further, we can certainly do that," the lawyer added.

Parsu paid some more fees to his lawyer and asked him to appeal to the High Court. The appeal was made and after some months the High Court announced its verdict in which the decision of the session's court was upheld; the High Court agreed with the decision of the session's court. Parsu therefore lost the case in the High Court and had to suffer the penalty given to him by the session's court. He could no longer avoid his term in jail.

Civil and Criminal Offences

Parsu was quite tired and weary of the whole affair by now. He talked to his lawyer, "Listen, I just want to get this over and done with. Can't I pay Kallu the amount of money he lost owing to my encroachment on his land? Then we can all forget this ever happened."

The lawyer answered, "You can't do that. You are penalised now for beating him up. This is a criminal offence. For criminal offences such as theft, dacoity, adulteration, bribery, making dangerous drugs, etc. the punishment of jail terms has to be borne."

"If you had not assaulted Kallu, the police would not have been involved and he would have filed a civil case against you for shifting the boundary between the fields. Then you could have returned his land and paid compensation for the loss incurred by him in the past and that would have been the end of the matter. In that case, you would not have been sent to jail."

Parsu asked, "What are these civil cases?"

The lawyer explained, "Civil cases are related to people's rights over land, property, income and people's relationships with each other. No one is punished with a jail sentence or fine in civil cases."

"For example your dispute regarding the boundary between the two fields would have been a civil case. Whichever party had been wronged would have to be compensated by the other and the property returned to the rightful owner. However, since you had physically assaulted Kallu, this became a criminal case."

"This is taken to be a case where someone has disturbed the normal law and order. There is a long list of situations in which a case is considered as a criminal case. It is then the responsibility of the police to investigate and through the government lawyer prove their case in a court."

"This is so because it is the duty of the government to see that such violations of the law do not take place. One does not have the right to settle disputes using force or muscle power. But by attacking Kallu you had really tried to take law in your own hands."

"I am afraid," said the lawyer, "nothing more can be done now ..."

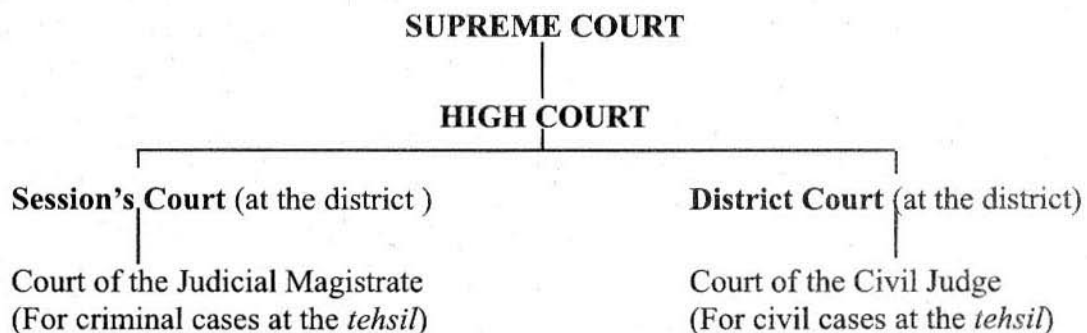
- When Parsu shifted Kallu's boundary, was the offence criminal or civil in nature?
- When Parsu beat up Kallu, was the offence civil or criminal in nature?
- Recall what you learnt about the work of the district administration. Can you figure out which officials would have helped to settle the dispute between Kallu and Parsu regarding the boundary of their fields?

SUPREME COURT

Parsu's story ended in the High Court of Madhya Pradesh. However there is an even higher court which serves the whole of the country. That is the Supreme Court of India. It is located in Delhi. Only very special cases are heard in the Supreme Court.

You must have realised that there are many levels of courts and a lot of time is taken up in their proceedings. Civil cases often run for 10 – 20 years or more. Sometimes the person who has been aggrieved dies without receiving justice

Why don't you do a play in the class on the whole case. Read the story carefully to see how many actors you need. Let those who play the lawyer and the public prosecutor think out in detail the questions they will ask. And let the student who plays the magistrate think out the judgement he/she will announce.



Look at the sketch given above. There is one Supreme Court in the country. It is at Delhi. Usually every state has a High Court. In this chapter you saw that Parsu fought the case up to the High Court. But there was no change in the verdict. In Madhya Pradesh the High Court is at Jabalpur. It also has a bench at Indore. That means that the main High Court is at Jabalpur and it has a branch at Indore. Similarly there is a court at the district level, too. Criminal cases at the district level are settled in the Session's Court and civil cases at the District Court.

Parsu's case had come to the session's court. Have you understood why it was not heard in the district court? Below the district level too there are separate courts for civil and criminal cases. Parsu's case was first heard at the judicial magistrate's court. This is the first step. Usually this court is at the *tehsil* headquarters or at the block headquarters.

Discuss with your teacher where these courts are located in your area.

EXERCISE

1. When and where is an F.I.R. filed?
2. How is arrest different from punishment?
3. What happens when someone gets bail? How is bail given?
5. Describe what happened in Parsu's case from its first hearing to its final disposal in the High Court.
6. What are the differences between a criminal and a civil case?
7. What are the law courts for criminal and civil cases?
8. Which court would settle a dispute over a man's property after he dies?
9. Can the session's or district court change the decision of a High Court?
10. If someone is not satisfied with the decision of a session's court, what can he/she do? If he/she is dissatisfied with the decision of the High Court, what can be done?
11. What are the differences between the roles of the S.H.O. and the magistrate?
12. Fill in the blanks:

Courts are of four levels. The first level court for criminal case is that of the judicial magistrate. The decision of this level of the court can be changed by The decision of this court in turn can be changed by the whose decision in turn can only be changed in the

13. In your view, what should have been the verdict in Parsu's case ?
14. A person confessed his crime at the police station and the police sent him to jail for 6 months. Is this the correct procedure? Explain your answer.
15. Every thana or police station covers a certain area. Find out-under which particular police station 's area does your house fall?